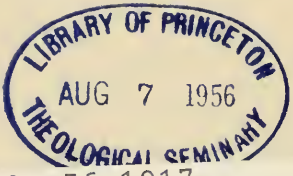


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# CHRISTIAN COOPERATION
IN
# LATIN AMERICA

*By*
SAMUEL GUY INMAN
Executive Secretary of the Committee on Cooperation in Latin America

Report of a Visit to Mexico, Cuba and South America, March-October, 1917

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COMMITTEE ON COOPERATION
IN LATIN AMERICA
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# TABLE OF CONTENTS

PAGE

FOREWORD ..... 1

I. INTRODUCTION ..... 2

II. MAJOR IMPRESSIONS ..... 6

1. The Present Offers an Unprecedented Opportunity for Enlarging Christian Work.
   *The People are Increasingly Open-Minded.*
   *A changing Attitude toward North America.*
   Our Entrance Into the War.
   Growing Commercial Relations.
   More Sympathetic Attitude toward Latin America.
   Exchange of University Professors and Students.
   Influence of Missionaries.
2. The Paucity of Religious Work Is Everywhere Evident.
   *General Lack of Interest in Religion.*
   *Roman Catholicism Not Meeting the Need.*
   *Evangelical Work Astonishingly Limited.*
   *The Work among the Indians.*
3. In Evangelical Work There Should Be More Emphasis on the Principle of Service.
   *An Evangelistic Program not Sufficient.*
   *Latin America Needs a Gospel of Social Power.*
   *Lessons from the Mexican Revolution.*
   *Cooperation to Meet a Need.*
4. The Training of Native Leadership Is the Greatest Need.
   *The Results of Past Neglect.*
   *Proposed Cooperative Educational Program.*
   *People must be Reached through their own Nationals.*
5. The Necessity of Better Understanding Between Forces in the Field and the Home Administration.
   *More Frequent Visitation of the Field.*
   *Missionaries Should Be Kept in Closer Touch with the Home Church.*
   *More Definite Plans Needed.*
   *Enlarging the Usefulness of the Committee on Cooperation.*

III. THE COOPERATIVE PROGRAM IN LATIN AMERICA. 32

1. Origin of the Committee on Cooperation in Latin America.
2. Authorization for Visit of the Executive Secretary.
3. A Review of Cooperative Enterprises Operating and Planned.
4. Questions Discussed with the Workers in the Field.

IV. MEXICO ..... 38
V. CUBA ..... 47
VI. PANAMA ..... 53
VII. PERU ..... 60
VIII. BOLIVIA ..... 73
IX. CHILE ..... 85
X. ARGENTINA ..... 97
XI. URUGUAY ..... 109
XII. PARAGUAY ..... 113
XIII. BRAZIL ..... 122
XIV. CONCLUSIONS ..... 152

1. Occupation of Territory.
   *New Forces Needed.*
   *Readjustment of Present Fields.*
   *Care in Transfer of Fields.*
   *Needs of Indians.*
   *Financial Development.*
2. Educational Problems.
   *Coordination of Educational and Evangelistic Work.*
   *English as the Medium of Instruction.*
   *Need of Specially Prepared Teachers.*
   *Other Suggestions.*
3. Message and Method.
   *Attitude toward Roman Catholicism.*
   *Union Evangelistic Campaigns.*
   *Methods in New Fields.*
   *Importance of Language Study.*
   *Prejudice against Protestantism as a Foreign Religion.*
   *Nationalism.*
   *Unity and Diversity of Different Countries.*
   *Open-mindedness.*
   *Growing Conception of Religion.*
4. The Next Step.

Appendix. I. Itinerary of Mr. Inman's Trip ..... 174
Appendix. II. Constitutions of the Regional Committee ..... 175
Appendix. III. Membership of the Committee on Cooperation in Latin America ..... 181
Appendix. IV. Officers and Committee Chairmen of the Regional Committees ..... 183
Appendix. V. Evangelical Publications in Latin America ..... 185

# FOREWORD

A familiarity with the exhaustive reports of the Panama Congress and its Regional Conferences; which so clearly state the need of Latin America, and outline a strategic missionary policy, is taken for granted in the present report. The Panama Congress settled once for all the question of the legitimacy of evangelical mission work in Latin America, and of the contributions it has already made to the welfare of these nations. Only the matters that seem most insistent and practical, a year after the holding of the conferences, are here discussed. I have supposed that both missionaries and those at home who are interested in the technical questions of mission policy, desire, as a result of my visit to the field, a critical study of our problems rather than an encouraging résumé of achievements. It would be a pleasure to recount the unselfish service and the encouraging results found in every country visited. The fellowship with earnest, faithful missionaries and national leaders, who so wrap themselves around one's heart, was a privilege continually met and profoundly appreciated. But such matters belong to another type of report.

The stress of the present world situation seems to justify the arrangement of material, and the emphasis I have placed upon what some of my fellow-missionaries would criticise as a "mixing in politics." I only ask that each reader will bear in mind the fact that the whole mission world is affected by the crisis now upon us, and that it must influence our policies whether we approve or not.

At the risk of some repetition, I have discussed, in the first part of the report, the questions of primary importance at the present time. Then follow the chapters on the different countries, written on the field, which tell the story of the trip, with impressions in the order in which they came. A closing section re-emphasizes a few questions to which I desire to give special prominence.

The deepest impression made upon my mind is that North America has done so little in the face of such a gigantic, attractive, impelling missionary task. Not even the demands of a world war must deter the Evangelical Church from enlarging its program for these mighty lands, opened more than ever to us because of the world war. Great Britain, realizing the future

greatness of Latin America, is saying to some of her choicest sons now in the South, "Stay where you are; you can do more for the Empire by firmly establishing your country's influence in those important lands than you can do by fighting in Flanders."

There is probably no part of the world where, when peace is declared, the nations now at war will meet in such keen competition. Every day brings a new realization of the importance of these countries. Beginning at the Rio Grande and stretching on down through Mexico, across the fruit belts of Central America, across Panama, through Venezuela, Colombia and the Brazilian tropics, over the abounding plains of the Argentine to the Strait of Magellan, lies the largest stretch of undeveloped fertile land and mineral wealth on the globe. Just as the most remarkable developments of the Nineteenth Century took place in North America, so the most wonderful developments of the Twentieth Century will take place in Latin America. This is the crucial hour in which to direct this development into the formation of truly Christian nations.

# I. INTRODUCTION

In the present world war, South America is the only continent that has neither seen fighting nor sent soldiers to the front. At the same time, she has been more peculiarly dependent on the leading belligerent nations than any other continent. Sitting apart, watching the world struggle between France, her intellectual mother, England, to whom she is held by steel bands of capital, and Germany, whose materialistic "Kultur" and commercial energy have more and more influenced her in recent years, South America affords a vantage ground for the study of the present world crisis. Her reaction to this crisis is a particularly illuminating comment on her character. Our entrance into the war is causing a material change in her attitude to North America, which has always had an important bearing upon our mission work. Those who have studied the historic reasons for this attitude will appreciate what a University Professor said to me in Buenos Aires: "By instinct, we hate you North Americans; by reason, we love you." Instinct and reason are struggling for the mastery in the South Americans to-day as never before.

So I am particularly thankful for the decision which led me to South America at this time, in spite of difficulties involved. I was in Vera Cruz when the United States declared war, waiting for a boat to Havana. On arriving at the latter city, I found that Cuba had just followed the United States into the war. Secret service men were everywhere, tying red tape tighter around travel conditions; nearly all passengers south had canceled their reservations; every one seemed sure there were U-boat bases in Central America and Colombia, and friends advised my turning north instead of south. But it seemed that if men were willing to risk all for war, some should be willing to risk something to preach the gospel of peace and good-will toward men. To the Father of us all, and to the many friends who stood behind the endeavor with intercession, is due the fact that every country was entered exactly on the day called for by my itinerary made out six months before. Every day of the nearly eight months was a working day with from two to six meetings when not traveling. No time was lost on account of sickness. In each of the countries visited there was held a representative, unhurried meeting of the interdenominational Committee on Cooperation; plans were put into operation for many cooperative enterprises;

and practically every interview sought from presidents of republics to humble Christian workers was granted. The greatest privilege of such a trip, then, is the strengthening of one's faith in prayer.

"Away in foreign lands, they wondered how
Their simple word had power;
At home the Christians, two or three,
Had met to pray an hour."

I left New York March 11 by rail, and crossed the Rio Grande to Piedras Negras, Mexico. From there I traveled the entire distance through Monterey, Saltillo and Mexico City to Vera Cruz by rail. Our trains were preceded by pilot trains with a military escort, and we did not travel at night. But the only time I heard a rifle shot was when a friend fired his Winchester to scare the crowd, while an accomplice shouted to all the passengers, "Down on the floor!"—and everybody got down!

The trip across the gulf and to Panama was ominous but uneventful. The Canal Zone always gives the impression of efficiency, but in war times doubly so. No one visiting there, where the army is supreme, can believe all that is said of our military inefficiency. I spent two weeks making a survey of the Zone and of the Republic. It was not permitted to land in Guayaquil on account of the prevalence of yellow fever and bubonic plague. After a week in historic Lima, "The City of the Kings," a visit was made to Arequipa, most fanatical of cities, and then to far-away Cuzco, the ancient capital of the Incas. This part of the trip was on the roof of the western world, at a constant elevation of from eleven to fourteen thousand feet, and always in the presence of snow-covered mountains as high again.

Crossing Lake Titicaca, the highest body of navigable water in the world, one reaches La Paz, the quaint, isolated capital of Bolivia, most picturesque of cities. From there to Antofagasta, Chile, by rail, is a cold two days' journey, the thermometer registering, on the first day of June, 17 degrees below zero at Uyuni, only 18 degrees from the Equator.

In Chile, I visited all the important centers from the North to the South, as far as Temuco, the center of the country of the Arucanian Indians.

Snow usually blocks the Andes in July, but I was fortunate enough to make that wonderful passage when there was just enough snow to intensify the grandeur, but not enough to stop our train. Instead of going immediately to Buenos Aires, as

most travelers do, I first visited the cities of Mendoza, Cordova, and Tucuman. These are splendid modern cities. Tucuman, the most northern city of Argentina, with 100,000 people, is particularly interesting and progressive. With a later trip to the great southern seaport of Argentina, Bahia Blanca, I saw all the frontiers as well as the capital of this most progressive of South American countries. After Montevideo, a thousand miles up the Paraná by steamer, brought me to Asunción, Paraguay, far removed from modern life, in the very heart of the continent, and one of the most interesting parts of the world. It was five days' journey from there through a lonely country, seldom visited, to Iguazú Falls, wild, mighty, awe-inspiring; fifty feet higher and with a mightier volume of water than Niagara. Entering Brazil from the Argentine border, we traveled eighty-eight hours by train to São Paulo, and were still in Southern Brazil. Ten days from Rio de Janeiro on an ocean steamer were necessary to reach Pará, the mouth of the Amazon. And there, on the equator, one is nearer New York than to the southernmost point in Brazil! The trip from Pará to New York took thirteen days, on the first German boat Brazil had put into service, arriving home October 20.

My first visit to South America, after a ten years' residence in Mexico, was made in the first six months of 1914. It covered only the coast and capital cities. This last visit has included trips to the two interior republics that have no coast line, Bolivia and Paraguay, and a traversing from practically one end to the other of six out of eleven countries entered. The impressions on this second trip have not been contradictory to those of the first, but supplementary and naturally more inclusive. On the first trip I felt the unity of all Latin America, and the similarity of the problems of each country; on the second, the individuality of each nation. On the first, the irreligion of the educated classes, and the need for sending the best prepared missionaries to work for them; on the second, the hunger of the educated classes for spiritual life, and the need of sending men capable of training a native Christian leadership, able to supply this hunger; then the lack of fellowship and cooperation among the Protestant forces, now the intense interest in cooperation; then I realized the indifference toward the social message of the gospel, now the realization of the imperative of a program of service; then the abiding, ever-present prejudice against North America, now the better understanding and growing regard for North Americans.

## II. MAJOR IMPRESSIONS

Certain outstanding impressions of this last journey it seems wise to enumerate at the outset before describing the different countries which occasioned them.

I. There is at present an Unprecedented Opportunity for enlarging our Christian Work in Latin America.

1. *The People Are Increasingly Open-minded.*—The people of Latin America are doing more fundamental thinking than ever before in their history. They have hitherto been ruled more by sentiment than reason. They have rested on the glorious past of the Latin race, have magnified the differences between Latin Catholics and Anglo-Saxon Protestants, and have minimized the great economic moral bases of American solidarity. They had ceased to regard religion as a real factor in a modern life as they were developing it. But this world war, with its rude shock to their economic progress and to many of their philosophic theories, supposedly beyond attack, is compelling them to re-examine their individual and national relationships and to restate their theories. This spirit of inquiry, this willingness to listen, the new readiness to seek after God, if perchance they may find Him, impresses one profoundly as he talks with men of every status from university professors to laboring men.

While I was in Buenos Aires, a professor in the university was giving a series of lectures on Emerson and the significance of the Unitarian and Puritan movements in New England. These lectures made a pronounced impression. Many things that Protestant missionaries would like to have said, this university professor was telling the young men of Argentina. He told me that he had been contemplating a congress on religions that would face the problem of establishing standards of morality and service in Argentine life. He was convinced that all of Argentina's religious forces, including Jewish, Mohammedan and Buddhist, would send a representation to such a congress. He had been wanting to get in touch with some of the Protestant missionaries in Buenos Aires. They were so little known in educational circles, however, that he had not found a way to approach them. He had been contemplating writing to the Unitarians in Boston, inviting them to organize a church in Buenos Aires which would appeal to the intelligent classes. He ex-

pressed a desire to talk with our missionaries about work among the intellectual classes, and offered to guide them in avoiding mistakes by which Anglo-Saxons could easily prejudice these classes against their work.

In Chile, one of the richest men of Santiago came at night to the young pastor of a Methodist church, and cried out for help in his spiritual struggle. The world war and the breaking up of all that seemed permanent in civilzation had so upset him that he felt he could not stand it longer. How must he think about God, and how could he find peace in his heart, were the outcryings of his soul.

I was impressed with the large number of individuals and organizations that are endeavoring in some way to serve the people. The Temperance Society of Peru, which is composed of some of the leading men of the country, is doing a remarkable work. Some of our missionaries have been elected to membership, and are helping with the backing of these influential men, to foster a program of service.

In Chile and Uruguay I found a large number of societies promoting educational and charitable work which were quite independent of the Government. In Argentina there are large groups, ranging in their activities from discussions in university halls to socialistic meetings among workmen on the street corners, which indicate spiritual hunger.

2. *A Changing Attitude Toward North America.*—In the past Latin America has been ruled largely by Latin sentiment; her people have considered themselves apart from Anglo-Saxons and opposed to their philosophy of life. They have held it to be unpatriotic to adopt the religion or any other features of North American life. Propagandists like Ugarte have continually urged the necessity of a closer relationship between the Latin-American countries and the European-Latin countries in opposition to what they considered the materialistic influence and political program of the North.

This attitude is surely, though slowly, undergoing a change. That the old bitter prejudice, so disheartening and disabling to the average North American missionary, was disappearing, was one of my most dominant impressions.

All throughout my tour, beginning at Mexico, I felt this change in sentiment, but not until I arrived in Chile did it come over me with full force. Three years before, I felt like leaving Chile on the first train, for I heard on every hand unpleasant

references to the United States. The students of the universities were particularly hostile. This time, when I called upon a professor in the National University, I was asked to address one of his English classes; later on, another; till I found myself giving a whole morning of talks. These led to a conference at one of the big theatres, secured for the occasion by the university students. The theme they wanted me to discuss was, "How to Develop Closer Relations between the United States and Chile." At the close of the lecture a full hour was spent answering their eager and pointed questions. I spoke very frankly, analyzing the good and bad in the Anglo-Saxon and the Latin, pointing out why each had failed to understand the other in the past. That session with these brilliant young people was a most delightful experience. Their hunger for knowledge about North American life, particularly concerning our universities, was amazing and refreshing.

In Pernambuco I accidentally met the director of the Law School that has trained the leaders of Northern Brazil for half a century. He invited me to give an address to the students on "Closer Intellectual Relationships between the Two Americas." This occasion became quite a demonstration of international friendliness, the official life of the city being represented.

In Paraguay, the deputation of four missionaries, which went up to this far-distant land to investigate the wise initiation of misson work, was taken in hand by the National Director of Public Instruction, its entertainment being directed by the Government. These people showed in many ways their real desire for friendship with the United States.

The following editorial, published on July 4, 1917, in a leading daily of Buenos Aires, shows what the United States's entrance into the war has done toward changing this attitude:

"The circumstances in which we find ourselves to-day on this anniversary of the North American nation serves to define a double principle of Americanism and democracy. This celebration in other years has been an occasion for rejoicing only for the United States. She could with patriotic joy stop in her march and contemplate with satisfaction the road traveled since the days of that memorable declaration. . . . Other people joined the celebration with a cordiality more official and diplomatic than real.

"To-day all is different. The United States, by the power of that great republican virtue which is the supporter of the right, is for the whole world not only a nation engaged in a knightly war, but an apostle in action. Some four years ago the Latin author, Ruben Dario, was able to say, led astray by superficial observations, that the United States, which had everything, lacked but one thing—God.

"To-day this cannot be said, for the crusade of the United States and the serene and eloquent words of Wilson have a religious character, now that they intimate the abandonment and disregard of material interests in the face of the defense of the ideal.

"Quietly, without the sound of trumpets or noise, the United States has entered the contest, and thus it returns to noble France the generous contribution of that great Frenchman, Lafayette, the American national hero. If America stands for anything in the world and in history, it is liberty. Other peoples have been formed by reason of conquest, or of religion, but the Americans were born out of the idea of liberty.

"In this sentiment is found the unity of San Martin, Bolivar and Washington. It matters little that history registers this or that disturbance, and this or that variaion. That is the sentiment, and that is the thing that after conquering all cruel tyrannies and retrogressive seditions, has overcome all.

"So in the awful conflict which to-day is shaking the world the United States is bearing the burden of all America, because she is on the side of liberty. She is the big sister in years and in power among the American nations. This place belongs to her, and worthily has she taken it."

For the first time in the history of a South American nation, Brazil has openly declared that the prime reason for her taking a serious political step was to follow the leadership of the United States. In her note to the other South American powers, announcing the breaking of relationships with Germany, she said:

"Brazil has never had, nor has it now, warlike ambitions. If it has heretofore abstained from taking sides in the European conflict, it has not been able to continue indifferent since the United States has been drawn into the war without any further motives than simply those of action in the name of international justce and order. . . . If up to the present the relative lack of reciprocity on the part of the American republics has deprived the Monroe Doctrine of its real character, permitting an interpretation scarcely founded on the prerogative of sovereignty, the present conditions place Brazil at the side of the United States of America at this critical moment in the history of the world, and continues to give our political relationships a practical form of continental solidarity."

In the same way Panama, in its recent declaration of war, says that, "Neutrality is impossible in a conflict where the vital interests of the United States are involved," and Cuba, Bolivia, Paraguay and other countries have given voice to similar sentiments.

The recent visit of the North American fleet under the command of Admiral Caperton to South American waters has promoted these friendly relations in a remarkable way. In order that the fleet might visit Montevideo when Uruguay had not yet broken relations with the Central Powers, the Government promulgated the following special decree, which will no doubt be of great weight in future international relationships in America: "It is hereby declared that no American nation will be considered

as a belligerent which is in a state of war in defense of its rights against countries outside of this continent."

It was my privilege to be in Brazil, Uruguary and Argentina during the American fleet's visit, and to witness one of the most remarkable receptions that it ever received. In Montevideo the whole city united in its entertainment. As the Minister of Public Instruction of Uruguay expressed it to me: "I want you to understand that this is no official reception; it is a reception by the people themselves. I have been working for closer relationships between my country and yours for thirty years, but I never imagined it was possible for them to come in this remarkable way so quickly. We are profoundly impressed with your Admiral and with your men; the men are proving themselves models of morality for our young men." The whole festive program was practically directed by the Young Men's Christian Association, to whom the Government turned over a large building near the wharf, where it opened a reading room, a writing room, a reception hall, a bureau of information, and a restaurant. Entertainments were given each night, mainly by the young people of the churches and by social organizations. On the last Sunday night of the visit, a remarkable meeting was held, lasting for nearly four hours. The Dean of the *literati* of Uruguay, Dr. Juan Zorilla de San Martin, said, in speaking to the boys: "We love the United States as a great collectivity; we love you as citizens of the United States, but we want you to understand that we love you as individuals. We talk of our common mother—democracy; there is some one else still dearer to us—our common Father." Then, leaving the interpreter, he repeated in a charming broken English the Lord's Prayer. It is worth while to note that Dr. Zorilla is one of the leaders of the Catholic party in Uruguay. Such a man speaking such sentiments on the platform of the Young Men's Christian Association is significant of a new day in South America.

A university student, bringing greetings from his comrades to the sailors at the same meeting, said: "I want to confess that we students have had a great deal of prejudice against the United States. We had feared that your country had political designs upon South America. But all that we needed to show us that these fears were groundless was to know you." The work of the Young Men's Christian Association was so greatly appreciated that in a building campaign, launched a few weeks later,

they raised more than $100,000, four individuals giving $10,000 apiece.

The invitation for the fleet to visit Buenos Aires was only given after a prolonged struggle between the people on one side and the pro-German elements on the other. I was in Argentina during the month of this struggle and have witnessed no more interesting incident regarding national relationships during fifteen years in Latin America. A demonstration directed by many of the leading men of Argentina was given in one of the theatres of the city on the 4th of July. Some of the addresses will become historic documents in American international relationships. The meeting had the desired effect, in that the Government agreed to invite the fleet.

Another reason for a closer friendship between North and South America is the growing commercial relationships. Before the war, South America received the capital for developing her railroads, mines and other industries from Europe. She received also a large part of her manufactured articles from the same source. The Pan-American Financial Congress, held in 1915 in Washington, provided for North America's doing largely what Europe had been doing before. The establishment of North American banks and agencies for our large manufacturing concerns in the principal cities of South America has had more influence in promoting friendly relations than would be supposed by superficial observation. It has also led to some interesting social changes. For instance, in Chile, where workmen in the past have been very badly treated, some of the North American firms have set up new industrial standards. They have increased wages and put in modern welfare work, with workmen's cottages, clubs, and the prohibition of liquor. This welfare work has had such splendid results that other firms have found it worth while to send men to the United States to study such work in order to retain their workmen.

The recent disposition of the United States to change its attitude toward the Latin-American peoples from jingoism to a real sympathy and appreciation, is another influence that is promoting international friendship. The wise utterances of President Wilson in his Mobile speech, and on other occasions, have gone far to assure the Latin Americans that we have no designs upon their territory. Our staying out of Mexico when all recognized that, according to international custom, we had a right to

intervene, has had a remarkable influence on clearing us from the suspicions long held by the Latin Americans.

The exchange of visits between university professors of North and South America during these recent years, and the large number of Latin-American students who have studied in North American institutions, have made most important contributions to this development of friendship.

There are now about twenty-five hundred Latin-American students in the universities of the United States, and this number is rapidly increasing. Wherever one comes in contact with student life, he is earnestly questioned about the cost and conditions relating to attendance at North American universities. In Chile there is a flourishing student association that promotes relationships between students going to foreign schools and those at home. The good reports that young people are sending back home about their pleasing experiences in our schools and social circles, is filtering through all Latin America.

It is impossible to estimate the influence for closer friendship of such professors as Dr. José M. Galvez, who has sent ten Chilean students to the United States in the last three years; and Professor Ernesto Nelson of Argentina, who has a most commendable plan for enlarging our educational relationships. One would like to go into detail in this matter, telling of the contributions being made by distinguished educationalists like Ernesto Quesada and José Ingenieros of Argentina, Olivera Lima and Hilio Lobo of Brazil, Abel J. Perez of Uruguay, Dr. Villeran of Peru, Andres Osuna of Mexico, and others whose far-reaching service I have come to know and understand. The visits of some of our own university professors to Latin America, such as William R. Shepherd, Leo S. Rowe, and Edward A. Ross, have also done great good. Such visits are forerunners of exchange professorships, which are all too slow in being inaugurated. The only one I found in South America was between the University of Washington and the University of Chile, a plan which is having most encouraging results.

The constant friendly influence of the missionaries through the years must be set down here, although I am only mentioning the things that seem to me to have especially contributed to this friendship since the time of my first visit. No man that has an open mind can fail to realize that the work of such men as H. C. Tucker, W. A. Waddell, John W. Butler, W. E. Browning, and many others like them, has an influence for international

good-will impossible to calculate. A book might easily be written on what the evangelical schools are doing in interpreting Latin and North America to each other. The Young Men's Christian Association is particularly adapted to this work of international friendship, inasmuch as it reaches many of the influential classes who are not yet willing to have relationship with a work directly missionary.

2. The Paucity of Religious Work Is Everywhere Evident.

*There Is a General Lack of Interest in Religion.*—Every observing traveler visiting Latin America notices that the educated classes of Latin America, having abandoned the only form of Christianity that they have ever known, are fast becoming a people without religion. I refrain from giving further evidence on this point, since it is universally admitted. My recent investigations, however, have been startling in their revelation of the way the working classes are abandoning the Church and drifting into extreme socialism and an antagonism to all forms of religion.

In Mexico the revolution has brought about a widespread propaganda in favor of anti-Christian socialism, the result of which is seen in the new constitution, which contains the most drastic restrictions on religious activities ever written into a state document. In Cuba a recent book, which attacks Christianity, known as *"La Religion al Alcance de Todos"* ("Religion in the Reach of All"), has reached a circulation of 50,000 copies. It is said that agnosticism is found even among field laborers. In Chile there are continued labor disturbances, and a growing opposition of the working classes to the ruling classes and to the Church which many believe must end in a bloody revolution. In Argentina anarchists are very active among the workmen. The Catholic Church is so concerned about this movement that their priests are addressing meetings of workmen on street corners. In Brazil there have been strikes and food riots in almost all parts of the country this last year. In a recent strike at São Paulo, 1,000 rioters were killed. Eight anarchists charged with responsibility for these strikes were deported from Brazil on the ship on which I came home. They seemed to be perfectly innocent of the charge, yet when I talked to them of religion, they flouted the whole idea.

We can no longer say that the indifference to religion in Latin America is confined to the educated classes. The laboring men are awakening to their rights, and since they believe that the

Roman Catholic Church has been in league with the land barons to hold them in subjection, they are developing an intense hatred for Christianity as they understand it. Recently there appeared on the streets of Asunción posters reading *"Abajo con Religion"* ("Down with Religion"). A young student in the University of Cordova, Argentina, a city noted for its faithfulness in the past, and said to contain more pictures of the Pope than any other city of its size in the world, told me that he was the only young man in the university who acknowledged Christ as his Saviour.

The Association of Liberal Propaganda, of Montevideo, publishes a pamphlet containing the following:

DUTIES OF A GOOD LIBERAL.

Not to be married by religious ceremony.
Not to baptize his children.
Not to act as godfather at weddings, baptisms or confirmations.
Not to entrust to the Church or her adepts the education of his children.
To be buried by civil rites only.
Not to have mass or prayers for the dead, and not to attend such services.
Not to give money to church people under any form or pretext, not even when the apparent purpose is benevolence or charity.
Not to identify himself with, nor lend his influence to, any religious ceremony, directly or indirectly.
To keep far from the home and the family those who are called "Minister of the Lord."

*Roman Catholicism Is Not Meeting the Need.*—Even if the Catholic Church were preaching a pure and undefiled religion, its forces are not in any way sufficient to minister to the religious needs of Latin America. In the Republic of Paraguay, with a population of one million people, there are eighty-eight parish priests, forty of whom are in Asunción, leaving an average of one priest for over twenty thousand people outside of the capital. In Buenos Aires, with one million seven hundred thousand people, there are about fifty Roman Catholic churches. In Chile, where the Church is better organized than in the other countries, the Archbishop reports 700 parish priests, with probably 450 of these working among the people. This would give each one a parish of nearly 10,000 people. There are 500 churches and 619 chapels, services being held very seldom in the latter. If there are 700 places where regular services are held, that would mean one for every 5,000 people.

These forces are now increasing by additions from Europe,

and since the Panama Congress the Roman Church has greatly enlarged its activity. But their forces are not adequate even in the countries mentioned, to say nothing of Ecuador, Colombia, Bolivia, etc., where the Church is not so well organized.

Sr. F. Garcia Calderon, who is known to many Anglo-Saxon readers through his book, "Latin America: Its Rise and Progress," in a later and more balanced study of Latin-American life, says, in a chapter on religion:

"We do not find in Latin America either an elegant skepticism, a puritan religion, or even a mysticism like the Spanish. And her Catholicism is a limited and official religion. We are witnessing the decadence of traditional religion. The Church is being converted into a bureaucratic institution. Its convents attract only those of inferior classes. The robustness of creative convictions, which is the strength of the Biblical men of North America, the deep interest in human destiny, the stern sense of duty, the realization of the seriousness of life, do not disturb Latin American Catholicism, sensual and linfatic. . . .

"A more active faith, more tolerant than European Catholicism in which dogma is substituted for action, developed in the midst of an energetic race and notwithstanding the opposition of Rome, to-day repudiates the faith of America, these Byzantine theological discussions, and seeks to fraternize with all Christian sects which struggle against the invading materialism. Henri Bargy calls this fusion of moral activities 'Christian positivism' and finds in it a school of practical energy, a sincere desire to fight for the right, forgetting subtle investigations concerning dogma. Such a limited religious Americanism also fits the Latin South.

"This liberty of belief doesn't oppose the existence of a national religion. Diverse doctrines will struggle with one another in the American republics enriched by immigration. Religious disputes which incite ideas and affirm convictions are preferable to plebeian quiet of indifferent souls. Privileged and inviolable, the American Church grows weak. It develops Jacobean hatreds, disputes with civic powers, and a stereotyped clergy. The free discussion of religion, with the most perfect tolerance, will remove Catholicism from the parasitical rites to convert it into an active and conquering religion.

"In the political and economic order, our religious indifference is the cause of indecision in opinions, of hatred of ideas, and of immorality. . . . These different republics lack a creed. Their ancient life was linked to a severe religion. The abandonment of Catholicism in democracies without moral culture means retrogression to barbarism. . . . In the United States, puritanism is the perpetual defense against the plutocratic immorality. In the Latin South, only a renovated and profound faith can give to accumulated riches a national sentiment. An American servant of Caliban, without clear ideals, coldly atheistic because of mental laziness or indifference, would be an immense mediocre continent, that could submerge, as did Atlantis, without leaving in human annals the memory of a secret unrest, a hymn to the gods, or even a passionate skepticism and tragic doubt." [1]

[1] *La Creacion de un Continente*, F. Garcia Calderon. Libreria de P. Ollendorf, Paris.

*Evangelical Missionary Work Is Astonishingly Limited.*—If one visits only the capital and port cities of Latin America, he will be impressed with the smallness of the evangelical work, but when he visits the smaller cities and towns he will be appalled at the lack of strength. In Mexico there are states with as many as a million population where no foreign missionary works. There are only 200 ordained ministers, both foreign and native, to preach the gospel to fifteen million people—a parish for each of 75,000 souls. Yet a representative of the Guggenheim interests told me before the revolution that practically a million Mexicans, one out of 15 of the population, were dependent on that and allied corporations. To help Mexico teach the eighty per cent. illiterate in her population, there are altogether 177 mission schools. American capital has invested a billion dollars in Mexico. We have invested for missionary purposes little more than a thousandth part of that amount. Panama is the center of one of the most backward parts of the globe. In two of the five republics of Central America there is no organized Mission Board doing any work whatsoever. Our missions support two schools and one hospital in all of Central America. In little Panama, which owes its very existence to the United States, there is only one missionary preaching the simple gospel of Jesus to three hundred and fifty thousand Spanish-speaking Panamanians. There are four ordained missionaries in the Republic of Venezuela, trying to serve a population of nearly three million. To educate the eighty-five per cent of her population who cannot read and write, there are two little primary schools with an enrollment of 88. In the whole history of this Republic only one building has ever been erected for school purposes either by Church or State, and that was a military academy. In Colombia, which is larger than Germany, France, Spain and Italy, there are only two ordained Protestant ministers to every million of the population. In Ecuador there is practically no established mission work, and no Protestant church building has ever been erected in that country.

In the northern half of Peru, a stretch of territory larger than our thirteen original states, there is not one evangelical missionary. There are ten provinces in this historic Republic, all larger than Holland, where there is no evangelical work. In Bolivia the Evangelical Church has only 100 members. Great areas in Chile and Argentina are still untouched by evangelical missionaries, and only the fringes along the ocean and river fronts of Uruguay

and Brazil are occupied. There is not one American missionary Society at work in the Republic of Paraguay. The greatest stretch of unevangelized territory in the world is in the center of South America, including the interior of Brazil, Venezuela, Colombia, Ecuador, Peru, Bolivia and Paraguay. An irregular figure two thousand miles long and from 500 to 1,500 miles in width would only include two missionaries. In Northern Brazil there are seven states, with populations ranging from that of Maine to that of New Jersey, with no foreign missionary.

As to evangelical educational work, one is simply appalled at the lack of equipment and provision for faculties. It is a wonderful tribute to the power of Christian education and to the sacrifice of the teachers, that our schools have been able to do what they have with such meagre equipment. Some of the school quarters are likely to be closed by the public authorities as unsafe or unsanitary. Some of the teachers have never thought of teaching before, and are acquainted only with antiquated methods. But what wrings one's heart is to find teachers living on such scanty allowances that not only their clothes are shabby, but they themselves are constantly below par, physically and mentally.

At Panama and at other missionary conferences recently, we have been talking about universities and great colleges for Latin America. When one sees what we have now and compares it with what is ordinarily considered indispensable in the homeland to educational enterprises, it seems ridiculous to talk of developing these great institutions, unless our people are willing to undertake our educational program on an entirely new basis.

*The Work Among Indians.*—There are 3,500,000 Indians on the plateaus of Ecuador, Peru and Bolivia, including the former Inca Empire. Practically nothing is being done for them. Going down into the valley of the Amazon and through the lowlands of Bolivia and Paraguay, there are many other millions of Indians—no one knows how many—who still live in their savage state, with no efforts made for them except those of the splendid little band of missionaries of the South American Missionary Society. I confess that on my first trip to South America, which did not include visits to much of the interior, I was not greatly impressed with this need, which now appears to me as the most imperative of all of our missionary problems in that continent. No American society is doing anything for the Indians. The people of South America would gladly welcome our help; in

fact, they wonder why we do not undertake this service. It is a blot on the missionary zeal of the North American Church that we are undertaking nothing for these poor, needy creatures.

3. In Evangelical Work There Must Be More Emphasis upon the Principle of Service.

This opinion was strongly expressed in practically every conference I had with the workers. While recognizing, as all must, that there is a continual necessity for publicly presenting in a strong and definite way, the great fundamental doctrines of the Christian religion, yet there is a growing feeling that this can never be done satisfactorily unless accompanied by a volume of good works that will reinforce the message. In the past an exclusively preaching program has sometimes been considered by missionaries as the one that would bring the quickest results. A community service program, while it has appealed to many, has been objected to because it did not bring the immediate results demanded by the home constituency.

In this connection three things are worth noting: In the first place, the preaching program alone does not always give quick results; secondly, it is often the missionary rather than the Board which demands quick results; thirdly, a Christian contingent is built up both by the conversion of individuals, and by a gradual raising of the moral tone of the surrounding community. The great changes that have taken place at the home base in reference to an adequate program of Christian service during the last few years should be reflected by the missions on the field.

Missionaries generally are becoming convinced of the need of an enlargement of method. One of the questions that I discussed with groups of Christians everywhere was the strategic religious approach to Latin Americans. The concensus of opinion of all the groups was that Latin Americans would like to have a larger emphasis placed where Christ seemed to place it—on loving service, vivified through direct contact with God. All realized that the hurt of these peoples is too deep to be healed by any mere soap and water, or a bread-line or by lectures on hygiene. The service rendered must lead communities to realize that our missionaries are bringing to them a true water of life.

A program of mere discussion, however able, invites controversy and repels advances. Recently a young Chilean of the better classes became interested in the gospel. He wanted to join the Church and become a minister, but controversial denomina-

tionalism kept him from a decision. "I will do anything for Christ, but nothing for controversy," is the way he expressed it to a friend. Educated Latin Americans friendly to the evangelical movement have pointed out the necessity of a practical program. As a gentleman in Asunción said, "If you come here to found a new sect, we have no interest in you; but if you come to help us solve our educational and moral problems, we will bid you a hearty welcome." A conservative missionary in one of our conferences said that we might as well expect to convert these people to Mohammedanism as to the program which we Protestants are now proposing to them. When one considers the very small impress we have so far made on the great mass of Latin Americans, he wonders how far such a statement is exaggerated. Whether we like it or not, it is very evident that without more than a preaching program, we may be in cities like Buenos Aires, Havana, Lima and Santiago the rest of the age, and still the people will be ignorant of or indifferent to our presence.

A professor in the Normal School in Peru said: "The kind of religion we would accept would be one that emphasized beauty, love and service—one that takes you away from fear. I left the Catholic Church because they were always talking about the *infierno*. Maybe it will be as horrible as they say, but I propose to have at least a little respite from it. We want something encouraging, not an everlasting threat. Teach us a religion that exalts life and service and we will accept it."

Latin America needs a religion that will help solve the national problems as well as those of individuals. In discussing with a thoughtful Chilean the question of a probable uprising of the common people of that country against the privileged classes, he said that the only hope he saw of preventing it, was that the Protestant Church might develop sufficient strength to bring about the reforms necessary by educational methods. It is the only hope for the solution of a large number of industrial, economic, moral, social and political problems that multiply so rapidly in these countries. With the mistakes of the Ango-Saxon countries as a guide, the new industrialism might be developed so as to prevent the exploitation of women and children or the clashing of labor and capital; and to encourage the development of proper philanthropic organizations, of eleemosynary institutions, of recreative facilities for the young and of an educational system that will put morality first! But Protestantism is far from even realizing its possibilities, much less from making a

practical contribution to the working out of these problems in most of Latin America.

The revolution in Mexico is going to teach our Latin-American churches a good many things. Already it has driven the churches there together, forcing them into a cooperative program of service that before the war seemed impossible of realization. The last national convention bristled with suggestions for service to the people. The many new problems of education, of social betterment and of physical improvement which Mexico faces, is making the churches realize that they will not appeal to the Mexican people unless they prove themselves capable of providing practical help in this time of reconstruction. The leaders of the different denominations at the recent National Convention laid the map of Mexico down before them and asked what was necessary to reach every part of the country with a gospel that would save in the present world as well as in the future. A readjustment of denominational territory was considered of no more importance than a readjustment of the Church's program in order that it may serve the whole people. It is doubtful whether the present large cooperative program would have been reached in years if the revolution had not broken up much of the old program, exposed the folly of denominational narrowness, and made unprecedented opportunities for a united evangelical church in Mexico, the only kind capable of fully entering these open doors.

The need of getting together, exposed in Mexico by revolution, has been made clear by slower forms of evolution elsewhere in Latin America. What the appeal to avoid denominational overlapping has failed to do, the facing of great need, clearly demonstrated by indisputable facts, is beginning to accomplish. The extension of our work into great, needy fields has been the appeal that has brought our Christian forces in recent months to a friendly division of territory in Mexico, Cuba, Panama, Peru, Bolivia, Argentina and Paraguay. For it was only by this wiser distribution of forces that unoccupied fields could be entered.

A similar motive has controlled the adjustments in the matter of literature. As soon as the need of souls that are perishing comes to be studied, a united program for literature is made easy. Such a program will provide for union book depositories in Mexico City, Havana, Santiago, Buenos Aires and Rio de Janeiro, with union papers in Mexico City and Lima.

So it is that whenever the service side of Christianity is strongly felt, cooperation is made easier. When the evangelical

churches in Latin America begin to feel the demand for a service program, as the European and North American churches have felt it since the beginning of the war, more than ever their leaders will welcome it. Specially trained missionaries and proper equipment are necessary for its inauguration. If every Board could send at least one well-balanced missionary, specially trained in social service, to each of its Latin-American fields, and if an adequate literature on the subject could be made available for the national churches, remarkable results would soon be seen.

4. The Training of Native Leadership Is the Greatest Need.

There is no doubt that practically all of our missionary problems revolve around this one of the proper training of leaders. Missionary leaders who studied the Latin-American field for the first time at Panama, almost immediately pointed out this as the supreme need. Every Regional Conference emphasized it. Yet not until I had made this visit did it seem to me of such absolute importance, the one clamoring need. The strength of the Church in Brazil is a constant illustration of the results of the good training of ministers. The Presbyterians entered Colombia four years before they entered Brazil, but the difference in result is tremendous. Many things account for this difference. But who can doubt that if the same emphasis had been put on a trained native ministry in Colombia (where to-day they have not one ordained native), as was the case in Brazil, that the former country would be far better off to-day? Peru and Bolivia are difficult fields. But if the Methodist and Evangelical Union missionaries had carefully trained a number of native preachers, would they not be able to count to-day more than 500 members in these two countries? They have been working in Peru for a quarter of a century and have altogether only five ordained Peruvian ministers, none of whom has ever received any training except that gotten by accompanying a busy missionary for a year or two. A worker in Chile told me that in seventy years the Church there had not developed a single leader whose influence was felt outside the ranks of the humbler classes.

This is not the fault of the ministers themselves, but of the missions that fail to provide the proper training. I asked the assistant pastor of a large church in Chile, of which a missionary was the pastor, if he were a graduate of the seminary. No, he had had two or three years at the side of one of the missionaries,

being instructed in the Bible and watching the missionary work, and had then gone into the ministry. When I pressed upon him the need of going to the seminary and urged that he could never expect to do a large service unless he was thoroughly prepared, and that it would be worth while for him to delay his ministry several years more to acquire this preparation, he replied: "What can I do? The work is here to be done, and the missionaries insist that they cannot do without me. There are not nearly enough men to go around now, so I must stay by the work."

This has been the story all through our mission work in Latin America. Young men with a few years at the side of a missionary, without any training in thinking through problems, without any ability to develop an independent policy for their churches, lacking even the power to digest a book, have been thrust into service. That they often make mistakes that drive them from the ministry, that they never get away from the apron-strings of the Mission, and that they cannot reach people who do independent thinking, is little of their fault.

What few seminaries or training schools have existed in our missions have been conducted by men who are overburdened with other work. The director of the Methodist Seminary in Argentina is, in addition to his work as superintendent of an important district, treasurer of the largest mission in South America, and chairman of the Church Building Association! There is not a seminary in all South America to which even one professor is giving all his time. The students likewise are generally loaded down with outside work, so that their studies are only secondary.

*A Proposed Program of Cooperation.*—It is necessary that for this inefficient system a vital program of real training should be established. Should it cost the shifting of every missionary from all the churches and schools now opened, with a complete reorganization of the entire work, we ought to pay the price. In some missions it would have this result if they had to bear the whole burden. But by the cooperation of all missions concerned, it can be effected without putting on any one church a burden greater than it is able to bear.

The program for South America, as suggested by the deputation holding the Regional Conferences, consisted of union seminaries in Lima, Santiago, Rio de Janeiro and Montevideo. The latter was proposed as a graduate seminary, a "Faculty of Theology and Social Sciences," where the best graduates of the other

schools and ministers already in the work could get advanced courses that would thoroughly fit them to be the Church's leaders.

The Union Seminary in Chile has been organized for several years and only needs strengthening. The one in Lima should receive immediate attention. The one in Brazil is well along the road to organization. As the only one in Portuguese and destined for the use of all Brazil, where the Evangelical Church is larger than in any other field, it should have a specially strong faculty. The general opinion of the workers is that the Graduate Seminary should be begun immediately, and that no single enterprise in all South America will more advance the interests of all than this one. A committee has been working on the project, and several Boards have expressed their interest: The Methodist Episcopal, the Presbyterian U. S. A., the Young Men's Christian Association, the Disciples of Christ, the Congregationalists and the Southern Methodists. The missionaries in Spanish-speaking South America are unanimous in their advocacy of the plan.

Some opposition has developed in Brazil, principally for two reasons: some have thought that its success meant the providing of a second-rate training school in Brazil; others object, also, that the similarity of Portuguese to Spanish is not close enough to permit the free attendance of Brazilian students. Even if Brazil refused to unite upon the scheme, the school should be established. When established with a strong faculty, especially if Brazil was represented on that faculty, the graduate seminary will attract Brazilian students. Both the General Assembly of the Brazilian Presbyterian Church and the Conference of the Methodist Church in Southern Brazil have endorsed the seminary.

It is impossible to estimate the influence that a center of sound scholarship like this will have on the elevation of the whole Evangelical Church in South America, as well as the respect it will command for our cause among outsiders. The reasons for its location in Montevideo, The Hague of South America, are discussed in the section of this report on Uruguay. Located there in a natural center, it may be influential, not alone for the professional training, but in the production of Christian literature.

If the entrance qualifications are made as high as they should be, there will be few theological students at the outset. But there are undoubtedly young men in state institutions who will prepare for the ministry when a real training is made available. Many men now in the Government and other leading positions

could have been won for the ministry if there had been a theological seminary which challenged their abilities and offered them a life program. Ministers also who long for added preparation, and who, but for language and financial difficulties, would study in the United States, will take advantage of the opportunities of this seminary. Even if the student body is very small at first, the faculty can well occupy its time in the development of Christian Literature and delivering apologetic lectures to the public.

Many difficulties arise in the establishing of such an institution. There is always a temptation, in view of such genuine hindrances, to delay. But the best judgment Dr. Browning and I have been able to gather strongly recommends a beginning of the enterprise next year. There is a suitable property in Montevideo that can probably be rented very reasonably. A small faculty can make a start. Permanent buildings and rigid plans should await developments.

The Union Seminary of Mexico was opened in Mexico City in May, with three professors giving their whole time and the following churches cooperating: Presbyterian U. S. A., Methodist Episcopal, Congregational, Methodist Episcopal South, Presbyterian U. S., Disciples and Friends. A beginning in cooperation in the theological education has been made in Porto Rico, and the consummation of the plan only awaits the display of a little persistence. In Cuba, where the need is outstanding and the difficulties not so great, definite plans have not been worked out, but doubtless soon will be. A theological department can readily be provided in connection with the proposed international and interdenominational college at Panama for Central America, Colombia and Venezuela.

The prompt carrying out of these practical plans present no great difficulties. With holy boldness and zeal every project of them could well be established in three years, and thus be achieved the one thing that would make the development of the native Church absolutely sure.

*The People Must Be Reached Through Their Own Nationals.* —Another phase of the problem of leadership is pointed out in the following, from Rev. E. M. Foster of Arequipa:

"As I look around me I find that about sixty per cent. of my ordinary male congregation are journeymen shoemakers. The remainder are employed in unskilled labor of various kinds. The better class people are practically untouched. I do not for a moment wish to indicate that these dear souls are valueless, for they are not. They have their work to do in preparing the soil for the reconstruction of society, but they cannot do

more. Ignorant and still largely superstitious, they are not the stuff from which leaders are made, and the need of capable leaders is one of the greatest drawbacks to the work in Peru to-day. If this country is to be adequately evangelized, it *must* be by a native church directed by native leaders, and for the creation of these leaders we must have schools. Those will lead best who have been longest under our influence and training."

Visitors to Latin American who have seen many Government officials and others of the intellectual classes in the evangelical churches of Japan, China, India and other fields, often speak of the lack of such in our Latin-American churches. One reason, no doubt, is found in the fact that in none of these lands is there such opposition to our work as there is in Latin America. To be an evangelical in Latin America often costs a man his position. The constitutions of most of the countries provide that a President of the Republic must be a Roman Catholic. This prejudice, however, is not a sufficient explanation. The national evangelical leaders have not had the training to present the gospel to the educated classes. But the national, rather than the missionary, is the one who can best do it, once he has the training.

We need to change our conception of the missionary task in many of these fields. Missionaries are doing much work that they had better be training nationals to do. The Chilean workers were right in protesting against sending several new foreign missionaries without making any provision for the increase in Chilean ministers. It would seem that missionaries who are sent hereafter to Latin America, except to some of the newest and most backward fields, should increasingly be specialists sent out to do some particular work in connection with the training of leaders or with the development of the native Church.

### V. The Necessity of Better Understanding between the Forces in the Field and the Home Administration.

Everywhere I was impressed with the fact that missionaries knew little about what is in the mind of their home Boards, and had the feeling that the Boards gave too little study to their field. Of the great interdenominational and union movements that at present so dominate the missionary administration at home, there is little understanding on the field. Few knew anything about the work of the Annual Foreign Missions Conference, the Home Missions Council, the Missionary Education Movement, the Board of Missionary Preparation, the development of union institutions and united churches in other mission fields. While some Boards carefully provide their missionaries with literature

on interdenominational topics, I found that many workers had not even received the reports of the Panama Congress, and based their grotesque ideas of it on misrepresentative pamphlets which have been carefully distributed through all Latin America.

*The Necessity of More Frequent Visitation of Fields.*—This lack of close relationship between the home base and the field is due partly to the infrequent visits of home representatives. The Presbyterian Mission had been established in Chile for nearly fifty years before a secretary of the Board visited it. A number of missions had never had a visit from any one connected with their Board. The great number of Christian travelers and supporters of missions who have helped so much to keep the Church in the Orient and the Occident connected, have been absent from Latin America. When secretaries do go, they sometimes hurry through, so that they get very erroneous views of conditions.

Even the churches with Episcopal supervision suffer greatly. The Southern Methodist Bishop for Brazil has not been able to attend the last two annual conferences, and former visits have been all too brief to decide momentous questions which are before that body. The resident Bishop of the Methodist Episcopal Church has such a tremendous territory that it is impossible to give it adequate attention. As for the policy of changing bishops every few years, it is hardly too strong to say that it has worked havoc in the Church's organization.

Let us not think that we save money by not sending representatives of the Mission Boards more often to Latin America. The traveling expenses home of any number of missionaries could have been saved if a wise secretary had visited their field and helped them solve the difficulties which drive the missionary to an abandonment of his work. Many workers are wearing their life out in uncongenial positions when they might be doing, with marked success, another work, if only there was some one with authority and judgment and love to see that such adjustments were made.

There is also the element of loneliness. It was worth a trip to South America to grasp the hands of some of the lonely missionaries in Bolivia, Southern Chile, and Northern Argentina, and in the Amazon regions, workers whose eagerness for news from the outside world and for information concerning developments of the Church in its progress toward unity and service, touches one's heart profoundly. Some of these workers have so identified themselves with their field that they are more saddened

than helped by their occasional furloughs. Returning to North America, they find their own secretaries carrying great burdens and only being able to give them a few minutes of time now and then, snatched from other important duties. They are rushed around from one church to another, making speeches to audiences that are often unsympathetic. The brusqueness of old friends is so different from the suavity of the Latins with whom they have been living that they feel strangely out of place. Financial limitations or an ignorance of how to make the contacts do not permit them to spend their time amid spiritual and educational influences that would restore their souls. So, after a hard experience of church campaigning and a visit with the home folks, they return to their fields, sometimes greatly discouraged. And so goes on the tremendous loss of efficiency that is caused by a lack of understanding between the missionary and his home constituency.

It seems imperative that there shall be less "desk administration" and more personal visitation by Board administrators in Latin America. These countries are changing at a tremendous pace. My three years' absence left me amazed. No field in the world offers quite the complications, at least religious and political, that Latin America does. Money will be saved, time will be saved, friction will be saved, souls will be saved, by such personal visitation. A trip to Latin America does not now involve any great difficulties. In nearly eight months of travel I did not miss one appointment. Our Christian business men and women should be encouraged to make these visits also. They could be of great assistance to the work and, at the same time, could see a new and interesting part of the world.

The service I have been able to render on this trip has seemed to me to outrank that given during all the rest of my service with the Committee on Cooperation. Our committee can only render its best service by supporting frequent personal contacts with the field. At the earliest possible moment the Executive Secretary should visit that part of the field not yet touched: Central America, the Antilles, Colombia and Venezuela. It is heartening to know that our Educational Secretary for South America, Dr. Browning, will be continually visiting among the workers of that continent. Many have expressed the hope that the Chairman of the Committee on Cooperation may soon make an extended visit to the field.

*The Need of More Definite Plans.*—Many missionaries seem to

feel that their Boards do not have a definite, concrete plan for developing their field; and, *vice versa,* Boards are often doubtful as to the definite lines of advance missionaries believe necessary.

In many cases it appears that the program is simply "to do with their might what their hands find to do." As one experienced missionary says:

> "Unhappily in Brazil few plans exist for religious work. Each denomination, and it might be said each worker, does what seems best to him without referring the matter to any one else, with rare exceptions. In certain places new missionaries substitute the older ones, and on account of lack of direction upset plans and tried projects, introducing new ideas and new objectives, many times exactly opposite to the older ones. The result of all this is easily perceived. In place of advancing the work, it is retarded."

How can this matter best be remedied? When one presents a project to the Mission Boards, he is often told that nothing can be done till the matter is submitted to the field. On the other hand, one of the most frequent questions asked by missionaries was, "What does the Board plan to do?" I think most of our Latin-American missionaries push off on the Boards too much of the responsibility. They ought to take it for granted, where not indicated directly to the contrary, that their Boards are in favor of a forward program in their own missions, and they would want to have their proper share in interdenominational enterprises—that faith still removes mountains, and that good strategy is still, "First ponder, then dare."

On the other hand, the Boards should do their part. If they must keep the missionary poor, it is not equally necessary to keep him humble. Let him see visions and dream dreams. The work is not suffering from too large plans, but from too small ones. When a missionary has most of his contracts for twenty years with people who go to bed hungry every night, he cannot be expected to realize the growth of the Church in other places, and the possibility of commanding great resources by projecting a really great program. Especially is this true if the Board, while making great calls on the home Church, is through the years writing him letters of caution. How much more stimulating it would be to encourage each mission to submit an inclusive program for development; then, for the Board to take this as a basis, enlarging, balancing, verifying and adjusting it in accordance with the method followed in the case of other projects conducted to-day in the homeland.

After two years of investigations and conferences which have rarely been equalled on any other mission field in thoroughness and scope, there is no lack of material for making a careful plan for the next ten years for each Latin-American field.

Such a definite program is imperative, not only for the sake of the field, but for enlisting the high-tide of interest in Latin America now found both among the prospective missionaries and among missionary supporters.

President Wilson is said to favor "speeding up the war." We must speed up our missionary work in Latin America. There have been won barely 100,000 church members so far.[1] At this rate, it will take a millenium for the accomplishment of the task before the evangelical churches. This ought not to be true.

*Enlarging the Work of the Committee on Cooperation.*—However, if we are to "speed up" our war, there is need not only that every Board and Mission individually do its utmost, but also that their work be increasingly coordinated through a "Central War Council." My tour has shown me that the Central Committee on Cooperation in Latin America and the Regional Committees have a far larger field of service than we have even suspected. Besides acting as a Board of strategy to plan certain united movements in schools and presses and territorial occupation, we should contribute more largely to keeping up the morale of the men at the front. Contracts with interdenominational committees cannot be expected to take the place of that with their own Boards. But in the matter of keeping the workers informed, by literature and personal correspondence, of the advance movements of the Kingdom, the Committee on Cooperation could make a most valuable contribution that would be deeply appreciated by those far removed from such movements. Letters and articles to evangelical and secular papers on the field would do much in this direction. Much literature distributed free by philanthropic and educational movements could be gotten into the hands of the workers with no more expense than the time employed in collecting it. This service should be extended to helping the missionaries on furlough, and the Latin-American pastors, who are increasingly planning to visit North America.

[1] It can be fairly said that we have had half a century to experiment. The South American Missionary Society, which backed Allan Gardiner, was founded in 1844. David Trumbull landed in Valparaiso in 1846. Dr. Kelly began his work in Brazil in 1855, while H. B. Pratt went to Colombia in 1856.

The Regional Committee will become increasingly valuable aids to the individual Boards. Three of these had been delayed in their organization by opposition from those who misunderstood the purpose of the whole cooperative movement. These misunderstandings have been removed by personal visitation. Before I reached one field, a prominent missionary declared that the committee's program should be blocked. When he discovered that the committee had no secret scheme or preconceived plans to force on his field, he became one of the most helpful contributors. At the present time each Regional Committee is well organized. The confidence of members in one another will increase as they work together; at present the work is largely limited to the development of certain interdenominational institutions. Soon they will be working together on the more difficult questions involved in the development of the National Church, those of self-support, of the relations between missionaries and nationals, of the administration of missionary and national funds, and of the projection of the Church into the unreached classes. These Regional Committees will be of incalculable help to Boards at home in solving all such problems. It would dignify the work of these committees if Boards would request their missionaries to refer certain problems to their regional organizations.

I found some cases where Boards had never indicated to their workers that they recognized either the central or regional Committees on Cooperation as helpful agencies in solving their problems, yet at home these same Boards are active in supporting the central committee.

If each Board would encourage its representatives to regard their membership on the proper Regional Committee as a serious part of their work, they would feel more like giving the definite time necessary to this service. Many union enterprises suffer because those responsible for them are loaded down with other work in their own mission, and no provision has been made for the time and money spent in attending interdenominational conferences and in serving union institutions. Yet this service is considered not only legitimate, but indispensable in the work of Board secretaries to-day at home. Why should it not be so in the field? The Regional Committees need funds for the efficient performance of their tasks, and an increasing number of men to be set aside to carry on specific details of their interdenominational work.

Funds invested in the program of cooperation bring large re-

turns. Probably no money Mission Boards have spent in Latin America for a long time has been more wisely used than that which paid the expenses of representatives from the field to the Panama Congress. Wherever one meets a worker who attended the Congress, he immediately recognized a spirit of progress, open-mindedness and faith, who can be counted on for cooperation and advance. It was very striking to see how much those workers, when delegates to the Congress, had grown since I saw them at their work three years ago. I was often told that even the questionaires sent out were a great stimulant to workers who were there to face questions and make investigations that had never occurred to them before. It seems well established that the work of the Committee on Cooperation so far has been earnestly worth while.

With this encouraging record, and ever remembering that its functions are "consultative and advisory, not legislative or mandatory," the Committee on Cooperation in Latin America should, I believe, seriously face a much larger program than it has heretofore conceived to be its duty.

## III. THE COOPERATIVE PROGRAM IN LATIN AMERICA.

The failure of the World Missionary Conference to discuss the problems of Latin America, and the growing interest in these lands on account of the opening of the Panama Canal and other Pan-American developments, led the Foreign Missionary Conference of North America to appoint, in 1913, a committee to organize a small conference on Latin America. At this conference, held in New York in 1913, a committee was appointed to deal with questions of cooperation in Latin America. This committee was afterward enlarged by practically all the Boards working in Latin America officially appointing members of it. The Panama Congress was an outgrowth of the work of this organization, which came to be called the Committee on Cooperation in Latin America.

After ten days of facing the tremendous needs of Latin America, the Panama Congress felt that it was necessary to develop a great united advance in these countries. The Committee on Cooperation was asked to make itself thoroughly representative of all the Christian forces of Europe and North America serving Latin America, and to act as a continuation committee for the Congress. The war prevented the organization of the European section, but the North American section began its work at once. Immediately after the Panama Congress, deputations visited all parts of Latin America and held Regional Conferences, at which time were organized Regional Committees on Cooperation. The findings of the Panama Congress and the Regional Conferences proposed a number of different steps along the lines of the delineation of territory, cooperation in the production of Christian literature, evangelical education, and an adequate training for the Christian ministry.

The visit of which this is a report, was undertaken as Executive Secretary of the Committee on Cooperation in Latin America, in connection with this program, as is shown by the following letter from Mr. Robert E. Speer:

"As you are about to start on the visit to Latin America, under instructions from the Committee on Cooperation in Latin America, representing the American Mission Boards working in the Latin American countries,

it may be well for me, as Chairman of the Committee, to hand you this formal note of authorization.

"The deputation which visited South America after the Panama Congress, held in February, 1916, recommended in its report to the Committee on Cooperation in Latin America that, as soon as it could be arranged, you as Secretary of the Committee should be commissioned to make a tour of the entire mission field of Latin America with sufficient time for full conferences with the Regional Committees for study of the problems on the field and for unhurried personal conversations with the workers and to bring to them and to the churches the assurance of the interest and support of the Mission Boards at Home and of the desire of the Latin American Committee, representing the Boards, to be of help to the missions in whatever way might be found practicable. This recommendation of the deputation was approved by the Executive Committee of the Committee on Cooperation and subsequently by the full committee at the annual meeting in January, 1917.

"The understanding of the Committee on Cooperation is that you will bear its greetings to all the missionary agencies working in Latin America, and assure them of the committee's desire to be of any possible service to them. Please make clear that the committee is not an external agency, but is simply the cooperative activity of the different Boards, and that its function is simply to provide a channel for efficient effort in those activities where the Boards find it to their interest and the interest of their work to act cooperatively. You are desired to meet with the Regional Committees in the various fields, to confer with the missionaries in the freest and fullest way, to learn from them their judgments and desires, and to bring back to the Boards and to the Committee on Cooperation a report as to what can wisely be done in forwarding the work in Latin America."

The trip was probably the most inclusive that has been made by any representative of an American missionary organization. It was eminently worth while. With only a few hours face to face with workers, misunderstandings, both as to local matters and the cooperative program, were removed which otherwise might have delayed the cooperative program for many years.

In regard to the Committee on Cooperation and the Regional Committees, I endeavored to make at least the following points clear:

1. That all committees are primarily for conference. Any one that is willing to sit around a council table and discuss the advancement of the Kingdom need not hesitate to accept membership; that no member promised to do more.

2. That no action of either committee was more than a recommendation to the various cooperating bodies, to be approved or rejected as they saw fit.

3. That unanimous cooperation was not necessary; if any two or more bodies wished to enter a cooperative enterprise, and

others, for reasons of polity or otherwise, did not care to enter, there should be no embarrassment on either side.

4. That they do not in any way take the place of the Boards and the Missions and their direct relationship between one another. The Committee on Cooperation only assumes authority to direct when the constituent bodies request it in special cases.

5. That the Committee on Cooperation has no extraneous program or pet schemes to force on the field. No plan will be pushed that does not commend itself to the best judgment of the field.

6. That the Committee on Cooperation is not an irresponsible body, created by a group interested in a special program, but is officially representative of the Mission Boards which have each appointed its member.

7. That the judgments of the Regional Committees, composed of the leading workers in the country, while not mandatory, will have great weight with the home constituency, and that these are the natural bodies in which the Boards expect all interdenominational matters to receive attention.

In only two cases had the Regional Committees already been able to completely organize, and in each of these there was a hesitation as to methods of attaining the desired ends. It must be remembered that organized cooperation among missionary bodies in Latin America is practically a new thing. There are no precedents to guide. Workers felt hampered by not understanding their Boards' wishes, or just how far the missionaries themselves were to lead. Doubtful matters were cleared up and the complete organization of Regional Committees in Mexico, Cuba, Peru, Panama, Bolivia, Chile, Argentina (including Uruguay and Paraguay), and Brazil, was accomplished along the definite planning, and in many cases actual beginning of the following cooperative movements:

MEXICO: A Union Theological Seminary;* a Union Printing Plant; a Union depository and paper; delimitation of territtory.*

CUBA: Union Depository;* allocation of a missionary for his whole time as Secretary of the Committee on Conference in Cuba;* a better distribution of forces;* a Cooperative Social Service Program.

PANAMA: An International Union Christian College; a better division of work.*

PERU: A division of the field into three parts among the three Societies;* a Union paper;* a Union Theological Seminary.

BOLIVIA: A division of territory;* a participation with Peru in the Union paper*, and a Union Seminary.

CHILE: An interdenominational Academy for the education of the Church's children; a Union Normal School; a strengthening of the Union paper and of the Union Theological Seminary;* a Union depository in Santiago.

ARGENTINA: A Union depository in Buenos Aires; a Union educational work* and a division of territory between the Methodists and the Disciples of Christ.*

BRAZIL: Union Theological Seminary; a Union depository, and a University Federation* of the evangelical schools in Brazil.

PORTO RICO, the one other center where a Regional Committee is organized, was not included on this trip. There is a missionary giving all of his time to the secretaryship of the Committee on Cooperation in Porto Rico, with the Union paper, a Union depository and several interdenominational, educational enterprises.

A much longer list of projects could have been approved, but it was thought best to push nothing that the field is not ready for and the accomplishment of which is not entirely feasible immediately.

The Committee on Cooperation in Latin America now has three secretaries, all missionaries allocated by their Boards to the special service, as follows: Executive Secretary, Samuel G. Inman, 25 Madison Avenue, New York; Editorial Secretary, George B. Winton, 2211 Highland Avenue, Nashville, Tenn.; Educational Secretary for South America, Webster E. Browning, 2126 Calle Chaná, Montevideo, Uruguay. Two missionaries are giving all their time as secretaries of Regional Committees: Sylvester Jones, Egido 12, Havana, Cuba; Philo W. Drury, Apt. 423, Ponce, Porto Rico. Juan Ortz Gonzales has just been allocated to the Literature Department of the Central Committee as translator. George P. Howard of Buenos Aires is giving half of his time as Continental Secretary of the World's Sunday School Association.

The following questionaire was used as the basis of meetings with the Regional Committees and in conferences with various groups of workers.

1. How far have the findings of the Regional Conference on Survey and Occupation been carried out? What further steps are necessary to attain these recommendations?

*Projects marked with asterisk are already begun.

2. Is it desirable to make a scientific and thorough study of your field at this time? If so, what is the most practical plan for its accomplishment?

3. What phases of the gospel need the greatest emphasis at the present time?

4. How can evangelical work more largely influence the life of the community at large and raise the moral standards of those outside the church attendants?

5. Is the time ripe for a united evangelistic campaign in your field, and, if so, what should characterize its preparation, conduct, and conservation of results?

6. How far have the Regional Conference Findings on Education been carried out, and what practical steps are necessary for the completion of the program outlined?

7. What suggestions have you concerning the work of the newly appointed Educational Secretary of the Committee on Cooperation in Latin America?

8. What facts and tendencies in government education do you consider most significant from the point of view of missionary education?

9. How can theological education in South America be strengthened?

10. How can the carrying out of the Regional Conference Findings on Literature be assured?

11. What suggestions have you concerning the work of the newly appointed Editorial Secretary of the Committee on Cooperation in Latin America?

12. What suggestions have you concerning the new books that the Committee on Cooperation proposes to prepare on (1) Apologetics; (2) Personal Work; (3) Community Betterment; (4) Religious Education; (5) a Bible Commentary?

13. Is a Union Depository practicable and desirable in your field?

14. How can a larger number of Christian leaders be developed?

15. What more can be done toward the establishment of self-supporting and self-propagating churches?

16. To what practical conclusion does the study by the Panama and Regional Conferences concerning woman's work point?

17. What is the judgment of the evangelical forces and the public in general concerning the Panama and Regional Conferences? How widely are the reports of these gatherings being circulated?

18. Is your Regional Committee satisfactorily organized and are its relations with the various missions arranged for the best service? Can the present officers and committeemen give sufficient time to the work to carry out the cooperative program projected, or should provision be made for allocating men for certain parts of the work? How may the Committee on Cooperation in Latin America best serve the work on the field?

19. Are there any marked changes taking place in the Roman Catholic Church in your field? What is the general attitude of government officials and prominent citizens toward the evangelical work at the present time?

20. Is interest in religion growing among the working, the commercial classes, the student classes, professional men and officials?

21. How far are the questions of Socialism, industrial development, the land problem, immigration, and similar problems influencing your field?

22. What effect is the European War having on the people in general and on the enlargement, financing, and spiritual life of the evangelical churches?

23. What changes are taking place in regard to national spirit and international friendship?

24. What are the outstanding needs of your field? What particular considerations do you desire to have brought before the missionary societies and the home constituency?

My notebooks are filled with information concerning each of these questions, and it has been a difficult task to select material for a report. The following chapters were written in the countries they describe, and it has seemed best to give them as first written rather than reorganize the material in a more logical but less personal way.

## IV. MEXICO

I spent four weeks in Mexico. Entering at Piedras Negras, my old home, I had several days at that city, in Saltillo and Monterey, eight days in the capital, and four in Vera Cruz,—thus traversing practically the length of the Republic. As soon as I had succeeded in getting away from all the fears incurred as a result of two years' residence in the United States, I traveled about with little less discomfort than usual. At Havana I got my first New York papers and found on the first page, "Washington Rumor of Mexican Revolt—Concerned over Report Carranza has been overthrown—Washinigton out of Communication with Mexico City for Several Days." On that very day the papers in Mexico City were reporting the details of the war discussions in Washington, and there was absolute calm in the National Palace, where General Carranza was as serenely transacting business as ever.

I had been anxious to see the General again and learn whether he had really changed, since the time when as Governor of the State of Coahuila, I knew him. Then we talked by the hour over the problems of education and taxation, when nothing was further from his mind than becoming a soldier. His faith in the common Mexican seemed to me then to be ideal. I remember his telling me about what his old grandfather did when there was a dispute between him and another citizen about the mayoralty. To settle the latter, the people who were in favor of one side were asked to line up on one side of the plaza, and those opposed on the opposite side. The majority ruled.

In Coahuila our families visited back and forth and the Carranzas were as good neighbors as we ever had. Señora Carranza and the two young lady daughters were quiet, unpretentious people of what we would call the upper middle class. When the fighting got so bad that the General had to put himself at the head of his troops, and it was no longer safe for the rest of his family to stay in Mexico, it was our sad privilege to take them in our carriage across the International bridge into Texas. In its center, where the monument marks the boundary between the two nations, the husband and father bade good-bye to his loved ones. After witnessing that scene, I could never believe stories attacking his moral character.

So it was a real pleasure to find him here as the President-

elect of the nation, the same simple, honest man with the same quiet purpose and the same dogged determination that I had known before. Reports indicate that conditions are steadily improving since the beginning of the constitutional régime.

I found everywhere a cordial regard for the work of Protestant Missions. This is natural, when so many of the officials have been educated in evangelical institutions. I found men occupying prominent positions everywhere I went who had been pupils in our mission schools, or who had known the work and had reason to be thankful for what it had done.

It is in the hands of these young fellows that one finds the destinies of Mexico at the present time. They are often, very often, without experience, yet they are forward looking fellows. The young mayor of Piedras Negras came to the night classes in the People's Institute not over six years ago, when he could scarcely read. It is not surprising, therefore, to find that he has all kinds of schemes in hand for night classes, public baths, reading rooms, and similar facilities along the lines he saw worked out at the Institute. And he is not only willing but really hungering to be led by those who can show him how to improve his people by these modern means.

On finding it necessary to ask some favors of the superintendent of the Pullman Service of Mexico, I discovered the position was held by a young man who several years ago had worked in the railroad shops in Piedras Negras. He appeared at my office one day and said that his life was such a failure that he had decided to put an end to it; but something he had seen in our reading room gave him a little hope, and if I thought it was worth while for him to live, he would be willing to follow my exact directions, like a physician's prescription. We prescribed how he was to spend his time, his attitude of mind, and every detail of his life. In a little while people were remarking on the change even in his features. He became the brightest pupil in our night classes, the leader in his labor union, and about a year later joined the Church. I had lost track of him for some time, and now find him in this high position.

These are illustrations of work done by the People's Institute during six years of revolution, when it has never been closed. It confirms by actual experiment, during a most difficult period, the value of this kind of work for Latin America. It was organized in order that the community as a unit might receive the impact of our Christianity, and appreciate the social and political, as well as the theological significance of the teachings of Jesus.

The uniqueness of the Institute does not consist so much in its methods of service—such as night classes, circulating libraries, out-door gymnasium, cooking classes, community debating clubs, lectures on social, educational and religious themes, and such things. It consists rather in the persistent insistence that this movement is of, for and by the people. It was because the institute said to the people, "We are here to help you solve your problems, to lose ourselves in your life and your struggles," instead of saying, "We are here to ask you to help us build up an organization which we, as foreigners, have found to be the saving quality in our own nation's life," that the work became known and loved, in a remarkable degree by its own community.

Sitting in the reception room of the People's Institute after having examined its work, then Governor now President Carranza, said that if there were twenty-five such institutions scattered over Mexico the problem of revolution would soon be solved. And that sentiment has been echoed by large numbers who care little for the propaganda of a foreign religion, but who recognize the saving power of a Gospel such as is there exemplified.

The Mexican question is not the case of a revolution that must be squelched, but an evolution that must be guided. We might as well settle down to the fact that it is the problem of slowly changing a nation into the image of God—a God whose very name is unknown to one-fifth of the population and whose Book can not be read by four-fifths of its people. The Mexican people are not to blame for the chaotic condition of their country.

There are great underlying causes for the present unrest. A strong dictatorship might keep those causes beneath the surface for a time, as it has in the past, but this will only postpone the settlement of these questions, which must be settled right before revolution permanently disappears from the country. These questions are primarily moral and economic, rather than religious and political. The Mexican does not care so much about the right to vote as he does the right to live. He does not need so much a change in his creed as he needs a change in his morals. The land baron and the priest have continued their unholy alliance from the days of the *Conquistadores* till the present, playing alternately the one into the hands of the other, to keep the people in ignorance, superstition and debt, so that the exploitation, both by *padre* and *amo,* would be sure and easy. Out of this system of exploitation there have grown up a thousand minor evils. The burden has become greater than the people are willing to bear,

in these days when enlarged educational advantages, developed in spite of these feudal conditions, have gradually opened the eyes of the ever increasing middle class.

Along with this new industrial and social order, for which the people have been fighting, there must come another thing if Mexico is to become a strong nation, a thing which the people have not yet seen, viz, moral stamina. No scheme for dividing the great landed estates among the people, no enactment of laws for the amelioration of the peon, no free press or suffrage, will solve the question unless there is an instilling of the great moral principles taught in the Sermon on the Mount. As Col. Roosevelt said to the Brazilians: "Character must ever outrank genius and intellect. The State can not prosper unless the average man can take care of himself; and neither can it prosper unless the average man realizes that, in addition to the taking care of himself, he must work with his fellows with good sense and honesty, and practical acknowledgment of obligation to the community as a whole for the things that are vital to the interests of the community as a whole."

This viewpoint of life is entirely new to the Mexican. It is not fair to say that he is incapable of appreciating it, for he has never had it presented to him. Clericalism and vested interests have, both by example and precept, taught him the opposite all through the centuries.

Missionary experts have said that Mexico is a more difficult field than China or India. There are many reasons for this, among which is the fact that the thinking men of Mexico, having become disgusted with the rottenness of the priesthood, have turned from the Roman church and believe that there is no religion for them. The fact that the work of Protestantism has been carried on largely among the lower classes, causes them to consider it as unworthy of their attention.

But certainly there is a better day ahead. Present conditions are compelling us to realize that the call of Mexico, so long unheeded, must be answered. And it must be answered by the application of the Gospel of Christ to the great moral and economic problems which await solution in that beautiful land of sunshine and shadow.

If we had done this as consistently as we have developed her natural resources, there would be no Mexican problem. The United States assigned to pay for the troop movements to protect our border last year the sum of $130,000,000. This amount would place in every town and city of Mexico with more than four

thousand people a People's Institute, a college, a hospital and a church, all magnificently equipped, and sustain an ample corps of workers in all these institutions for a period of ten years; and over and above this it would enable us to provide for the endowment of the public school funds of each of these municipalities with the sum of $750,000, the annual interest of 6 per cent. on which would be more than the Mexican government has ever paid for education in any single year of her history.

The National Convention of the Evangelical Churches was held in Mexico City March 28 to April 2. There were present, secretaries or other representatives from almost all the Boards in the United States doing work in Mexico. It was the first time it had been possible to hold such a gathering for six years. Because of the revolution, the Regional Congress, planned to follow Panama, likewise was not able to meet before this time.

At a time when many in the United States earnestly protested against the holding of the convention because of the political conditions and difficulties of travel, there had assembled more than one hundred officially appointed delegates, and probably double that number of visitors, to face the problems of advance for the evangelical work in Mexico. One faithful Mexican minister from Sonora had traveled some two thousand five hundred miles to get to the conference, and several had come at least half that distance, while of course the delegates from the United States had doubled it.

While the delegates from the Mission Boards insisted that the gathering be conducted by the Mexican brethren themselves as one of their regular national conventions which have been held for some 20 years, the latter were equally insistent that it should be considered as a part of the movement fostered by the Committee on Cooperation in Latin America and passed the following resolution:

"This Convention is called 'national' because it only includes the Mexican people, but its organization is on the same basis as the Panama Congress and the Regional Conferences that followed."

The Mexican brethren who were elected as officers showed themselves highly capable. The seven minutes' rule for discussion was often changed to five for each speaker, in order to give all a chance. The discussions were of the highest order.

During the four days of the Convention eight reports on the same subjects studied at Panama were presented. These were all of high order, and one of fifty pages on "Message and Method" had been printed at the expense of the Committee itself.

Co-operation was the central idea in all these discussions, and the plans suggested at the Cincinnati Conference in 1914 were generally the basis. At that conference, where most of the Boards and missionary representatives met, there were few Mexicans present. At Cincinnati no adequate measures were taken to explain to the leaders and churches in Mexico the meaning of the division of territory suggested, the union of evangelical papers, theological seminaries, and other movements agreed upon by that body. There had, therefore, been some opposition to the plan by the Mexicans, who thought that the Mission Boards were interfering with the sovereignty of the native churches. These points were all discussed in the frankest way. It was pointed out that the Mission Boards were only trying to arrange the work for which they were particularly responsible so that there would not be great duplications of work in some fields and no work at all in others. There are, for example, some cities where there are many workers, and whole states of a million population without one foreign missionary. When the few Mexican leaders who had opposed the division of territorial responsibility understood what it really meant in the program of Mexican evangelization, and that it was not proposed in any way to invade the rights of independent, self-supporting congregations, they became enthusiastic supporters of the plan.

To illustrate the point that the plans made at Cincinnati were not final, but only the beginning of an arrangement for the complete occupation of Mexico, one of the speakers told the story of the conference between Secretary of State Bryan and the Japanese ambassador, concerning Japanese immigration. When it seemed that the deliberations had come to a deadlock, the ambassador said: "Well, Mr. Secretary, is this your last word?" And Mr. Bryan replied, "There is no last word between friends." In this spirit the representatives of the Southern Methodist Church called together, under the presidency of Bishop Denny, the representatives of the Congregational, Disciples of Christ, Friends and Presbyterian bodies to consider an amendment to the distribution of the responsibilities proposed at Cincinnati which would give them a more compact territory, and provide also for a more thorough covering of the whole field. The fine spirit of comity was shown by every one present voting to submit the proposal, as an amendment to the Cincinnati plan, to the Mexican churches and to the several Boards for consideration.

There were many meetings like the above between representatives of the Mission Boards. In fact, it may be said that there

were two parallel gatherings going on throughout the week—the National Convention and the conferences between Missionary Societies.

The revised plans for the Union Seminary ask each co-operating body to contribute a sum not exceeding 3½ per cent. of its annual budget for Mexico to the maintenance of the institution, and to appoint a member of the Home Committee in the United States, and representatives, according to the size of its contribution, to an administrative council in Mexico. Five Boards having already agreed to enter the new organization, a meeting of the administrative council was held. Dr. John Howland, of the Congregational Church, was elected president for the first year: Dr. William Wallace, of the Presbyterian Church, U. S. A., and Dr. O. W. E. Cook, of the Methodist Episcopal Church, were elected professors. The school is to be opened in splendid rented quarters in Mexico City on May 1st. All of the organization at first is temporary in order to give the boards who come later a voice in the permanent work of the school.

When the question of a union printing plant was suggested, it was found that there were only two of such plants in operation at the present time. So strong was the spirit in favor of combining them all that, when some difficulties were encountered Bishop McConnell, whose church has one of the two large plants now running, moved that it be declared the sense of the meeting that the Methodist Episcopal plant should be closed out in order to go in with the proposed union organization. The plan adopted proposes a joint printing plant, joint paper and joint book depository. To attain this a society will be formed with $25,000 (gold) stock divided into five hundred shares. This will be offered to the participating Boards in proportion to their annual Mexican budgets, and can be paid for outright or in instalments with six per cent. interest on deferred payments. The Board of Directors will elect the editor-in-chief of the paper and each communion will have its representative on the editorial staff. This society will also publish union Sunday School literature.

It is not surprising that the representatives of the Mission Boards took these practical steps in co-operation, when the action of the National Convention itself is considered. The Mexican Church in these years of trial, deprived largely of missionaries' help, have come to a new sense of their responsibility and power. The new national spirit which is taking hold of the country is evidenced in the church, which will become increasingly vigorous and independent. Among the twenty-one recommendations made

by the Convention in favor of an aggressive co-operative program to take advantage of the wonderful opportunities now presented to the church are:

1. The formation of a Committee on Cooperation, composed of one national worker and one missionary from each communion or society working in Mexico. The provisional committee named by the Convention met the last day and named its officers and committees to begin work immediately.

2. That the National Conventions be held under the auspices of this committee.

3. That an Interdenominational Council of Education be formed; that a movement be started toward a Mexican Evangelical University; that the normal schools of Mexico be merged into four—two for young women and two for young men.

4. That there be formed a united publishing house for all the churches, which shall publish the organ of the Mexican Evangelical Church, and a young people's paper something like the "Youth's Companion"; and that philosophical works, treatises on Protestantism and its practical results, and literature that aids young people in solving their problems, be brought out as rapidly as possible.

5. That plans for the establishment of interdenominational hospitals and dispensaries be studied.

6. That institutional churches, settlement work and People's Institutes like the one in Piedras Negras, be established.

These findings are truly representative of the best leadership of the Mexican Church itself. Foreigners composed much less than half of the official list of delegates and the discussions and conclusions were almost entirely those of the Mexican brethren. They represent their profound conviction after days of facing the present-day needs. There was plenty of difference of opinion and at times no lack of feeling, with all sides of important questions presented with force and fidelity. This only served to make more profound the impression that the final unity on these proposals means that the Evangelical Churches are thoroughly determined to move forward as one to meet the opportunities and responsibilities thrown upon them by the universal awakening of the people caused by the revolution.

Evidence is found on every hand that the leaders of the new life of Mexico look to the Evangelical Churches and schools as their strongest helpers.

There had been much concern over the new constitution's restrictions on religious work. President Carranza and other of-

ficials stated to us clearly, however, that the constitution would not be allowed to affect adversely the Evangelical cause. Later reports, several months after the constitution has gone into effect, indicate that it has made no difference in mission work.

The sufferings of the last few years and the great opportunities brought about by the revolution have driven the churches in Mexico together in a way which would scarcely have been possible by any other means. The leaders spread out the map of Mexico before them and said: "The great question before us is, not how we can push our own work, but in the face of unheard of opportunities, how we can see that every man in Mexico is given an opportunity to know Christ." And when the convention had come to that unity, the Spirit's presence was felt as though we were near another Pentecost. With a provision for adequate training of the Mexican ministry, the production of church literature, and the division of territorial responsibilities so that the whole field shall be covered, a constructive program is outlined for the Evangelical Churches to take their legitimate part in the great era of reconstruction. If the union projects are supported, and each Board properly supplies its recognized territory with evangelistic, educational and institutional workers, encouraging the Mexican Church to assume an ever-increasing proportion of these responsibilities, we will soon find a new nation at our southern border.

## V. CUBA

On account of close proximity and intimate relations with the United States, Cuba in many respects offers fewer difficulties for American missionaries than any other Latin-American country. With an adequate program, there is no reason for not expecting the Protestant Church to be the dominant religious influence in that island in the next decade or two. Unfortunately, the program of the missionary societies there has not been a well-rounded one. The missionary societies did not follow the same plan in Cuba as they did in Porto Rico, when, after the Spanish War, they began their work by dividing territorial responsibility and entering into a cooperative program. The Regional Conference held in Havana found it necessary to clear away much suspicion concerning cooperative work. This was accomplished in a most encouraging way, however. Among the interesting plans was that for a thorough survey of the Island. An agent was employed to make this survey, and spent some time in the latter months of 1916 on the Island for this purpose. When his survey was completed, there was called a meeting of the secretaries of the mission boards doing work in Cuba, together with the members of the Committee on Cooperation in Cuba to go over the survey, and outline a cooperative plan for advancement along all lines.

This important meeting was held in Havana, February 6-9, 1917. There were present from the United States, Dr. L. C. Barnes, Prof. G. N. Brink of the Northern Baptist Home Board; Dr. John Dixon and Mr. J. E. McAfee of the Northern Presbyterian Home Board; Dr. Charles T. Tebbetts of the Friends' Board; Col. E. W. Halford of the Laymen's Missionary Movement, and S. G. Inman.

Unfortunately, this splendid plan for facing up to the whole situation in Cuba and planning a united program for the enlargement of the work was marred by the unsatisfactory work of the survey agent. The Southern Methodist missionaries withdrew from the Committee on Cooperation in Cuba because they resented some of the statements made in the survey. When it was pointed out to them, however, that the survey was in a tentative form and had been kept from being published until the Committee had gone over it, they said that the principal reason

for their withdrawing was that they were not in favor of the program of cooperation as it was being developed in Latin America. No doubt there have entered into the matter certain questions at the home base. We can only hope that these brethren will soon be willing to return to the Committee and take their rightful place in this organized effort to unify and advance the cause of evangelical Christianity in the Island.

To carry out the plans that were outlined in this meeting, the Friends' Board was requested to allocate Rev. Sylvester Jones as secretary of the Committee of Conference in Cuba. It was my joy to receive a cablegram on my second visit to Cuba, saying that this request had been granted. So I spent the time at my disposal with Mr. Jones in outlining his work.

The depository for literature in Havana which was planned has already been opened, with Mr. Jones in charge. He is also doing a splendid work in visiting among the churches, promoting the spirit of unity and pushing the plans adopted by the Committee on Conference in Cuba, a resumé of which is given below:

## Education

The consideration of Christian education, especially that part relating to the training of the ministry, was given a large place in the discussions of the Conference. The suggestion made for a training school of higher grade to prepare young men for the ministry included three distinct propositions: First, the possibility of establishing one such school in connection with an existing school of high grade; second, the advisability of having two such schools, one at Cristo, Oriente, and one at Candler College, Havana; third, the establishment, at a convenient point, of a theological faculty composed of competent professors representing the different denominations, and dedicated, if possible, exclusively to the training of ministers.

It was voted, that the Educational Committee together with the Executive Committee be instructed to consult with the authorities of educational institutions to see if it is possible to associate any existing institution in the proposed Theological Training School.

It was voted that the Educational Committee be asked to withhold its further report until it may consider in conference with the Executive Committee the practicability of holding during the coming year, a general conference on educational problems to

which may be invited the educational leaders of all the evangelical bodies and of their supporting Boards.

## Literature

1. For the *Depository*: That the Executive Secretary, under the direction of the Executive Committee, be asked to correspond with the International Sunday School Association, the American Tract Society, and the American Bible Society, with a view to determining how much financial help may be expected from them; that the Committee on Cooperation in Latin America be appealed to for such support as may be gained under its auspices; that such balance as may be necessary to complete the budget be apportioned on an equitable basis among the several missions to be served by the Depository and that each be requested to supply through its Board, or otherwise, its proportion of this balance.

2. For the *Union Paper*: That the Executive Committee be encouraged to proceed with the plan for the Union Paper at such time as its financial support can be reasonably assured and that the Executive Secretary be encouraged to correspond with the Committee on Cooperation in Latin America and with interested friends in the attempt to secure necessary financial assistance.

## Social Work

There was recognized the widespread desire among the missions in Cuba for advance in social service and the need of protracted study of the complicated problems involved.

The following was approved in principle and the Committee authorized to proceed with further correspondence and study:

1. Appeal to the supporting Boards concerned to make the proper provision for the development of social service programs; such programs are in mind as these now projected.

2. The recognition of the value of the orphanage now conducted at Cardenas under independent but distinctly evangelical auspices, unofficially related to the Presbyterian U. S. Mission, and an appeal to all the evangelical forces for their moral support of this enterprise in its projected industrial home for dependent children.

3. The advancement of the playground movement, in connection with all missions desiring to cooperate, it being understood that members of the Committee have made special studies in this field

and are prepared to supply information and advice to any who may apply to the secretary of the Committee.

4. The establishment of settlement work in connection with missions desiring to advance into this field, especially in cities.

5. Correspondence with the several missions from this Committee in explanation of methods of conducting savings banks in connection with Sunday Schools, as approved by experience where th value of the project has been demonstrated.

6. The establishment of reading and amusement rooms in connection with churches and schools.

7. The organization of charitable work under evangelical auspices in such a manner as to inspire with the evangelical motive and spirit the humanitarian impulses of the well-to-do people of the several communities, and so as to insure the truest economy in such benevolence.

8. The utilization of volunteer help, both Cuban and foreign, in the several communities, especially among women and in welfare work for children, it being understood that the Committee can supply suggestions of methods for the carrying out of these plans.

9. That the several denominations be urged to make larger provision in the programs of their annual and other stated meetings for inspirational and educational features, and that in connection with these gatherings ministers' wives and women mission workers be assembled for institutes and conferences on home problems.

10. That the Executive Committee be asked to consider the importance of incorporating in the plans for a Training School for Ministers an industrial program which shall offer opportunities of self-help for students.

11. That the Committee on Education be requested to include in the investigations which it is now making with the view of adopting a program of education for the Island, the question of adequate provision for industrial training under evangelical auspices both for boys and girls, and that the Committee be asked to confer with the Committee on Social Work in this interest.

12. That the Committee on Social Work be directed to collaborate with the Executive Secretary and the central depository in the securing of translations and the distribution of social service literature for the use of all workers desiring to cooperate.

13. That the Committee on Social Work be authorized to secure by means and from sources approved by the Executive

Committee, such limited funds as may be required for correspondence and to cover other incidental expenses connected with the discharge of its duties, it being understood that such expenditures shall be made in connection with the office of the Executive Secretary, this officer and the Secretary of the Committee on Social Work collaborating as they may determine in the interest of economy and efficiency.

## Evangelism

Full mention was made of the needs and opportunities along the lines of the work of this Committee. The following recommendations were adopted:

1. That an evangelistic team be organized which shall consist of three or more workers specially and severally equipped for preaching, singing, and the conduct of conferences on social work; that their respective Boards be asked to release for this service under the direction of the Committee on Evangelism R. L. Wharton and others named, for such evangelistic campaigns as may be arranged among the missions desiring their services.

2. That the Executive Committee study the matter of securing eminent educationalists and other Christian leaders to deliver apologetic lectures before groups not now reached by the Evangelical Churches in Cuba, and that the committee, of which President King, of Oberlin, is Chairman, appointed for the consideration of this same matter in other Latin-American fields, be consulted.

Cuba is progressing commercially by leaps and bounds. Her relationships to the United States are very close. There is every reason for pressing the present interest in an enlarged missionary program. Personal questions, denominational rivalries, and narrow interpretations of the Gospel have no right to longer stand in the way of a comprehensive program of service which the people are so ready to receive.

One encouraging sign is that after a secretarial visit to the Island, the Disciples of Christ Board has decided to lessen the denominational competition by turning their work over to another church, and withdrawing from the field. This is the first definite move for an international readjustment of fields that has been made since the whole question was agitated by the Panama Congress. There are further plans of adjustment now being considered by the Northern and Southern Presbyterian Boards, which,

if consummated, will further simplify missionary administration in Cuba. Three strong Boards giving large attention to Cuba, and the other five transferring their work to some of the near-by countries that have no Board's help, would be an arrangement much more just to Latin America.

The survey of the Island will be re-written in the light of further facts now being gathered. This will still further aid the making of a new program which Boards will no doubt wish to immediately inaugurate.

## VI. PANAMA

Strangely enough, almost the only part of Latin America not provided with a Cooperation Committee was Panama, where the Congress on Christian Work was held. I found the workers in that polyglot community rather unfamiliar with what others were doing, but anxious for closer cooperation. A Committee on Cooperation was organized with all forces represented. Responding to the unanimous request of the workers, I made, with the assistance of the local committee, a survey of the Canal Zone and of the cities of Panama and Colon. A complete report of this survey is on file in the office of the Committee on Co-operation in Latin America, and is open to the inspection of Board officers and other interested persons. A brief résumé of its main findings is given herewith:

### North Americans

Among the white North Americans residing on the Zone and employed by the Panama Canal or the Panama Railroad, the great moral problem is that of providing clean, wholesome amusement to meet the competition of open dens of vice in the nearby cities of Panama annd Colon. The Zone itself is free from undersirable resorts.

It is felt that the United States Government could easily bring pressure to bear that would be effective in cleaning up the resorts of these cities, if so disposed.

All organized recreation in the Canal Zone is in the hands of the Bureau of Clubs and Playgrounds, which is an agency created for the purpose by the Canal Government, and whose administration is in the hands of the Y. M. C. A. Seven club houses are operated in buildings erected by the Government and supported partly by the Government, and partly from the proceeds of merchandise and privileges sold on the premises. Their program differs in many respects from the work of a local Association in the United States, with a greater emphasis upon the physical and social and less on the educational and religious. It can readily be seen that conscientious secretaries have no little difficulty in being faithful at the same time to Government requirements and spiritual ideals. Considerable criticism is directed toward the work of the clubhouses by local religious authorities, chiefly on

the ground that some of their Sunday activities interfere with the program of the churches, and that the moving pictures displayed in the clubhouses are not always such as can be approved by the churches.

The secretaries recognize the legitimacy of much of this criticism as long as their organizations are called Young Men's Christian Associations, and some believe that while they are under obligation to the Government to provide the recreation and run the refreshment stores for all the Zone, religious and irreligious alike, they should not bear the Association name.

Better than a change of name, however, would be the employment of special secretaries to push religious and educational work, which the present force, under pressure of commercial business they must handle, are quite unable to do.

Besides the clubhouses, the following agencies have work among the Americans: The Union Churches, Episcopal, Roman Catholic, Southern Baptist, Bible Society, Christian Scientists. There is some overlapping at Cristobal-Colon, where there is an Episcopal Church and a Union one. Some also at Ancon-Balboa, where there are Episcopal, Southern Baptist and Union churches. On the whole, however, the work on the Zone is well-distributed, and there is little duplication of effort. This is largely due to the fact that the Union Church includes in its interdenominational organization Congregationalists, Disciples, Dutch and German Reformed, Lutherans, Methodists, Presbyterians, many Baptists, some Episcopalians and others. Its organization is collegiate in form. One Executive Committee supervises the work of all four congregations, while local committees direct minor matters in each church. Three pastors are now employed.

There is no need of any new organization to take up work for the Americans. The Union Church is self-supporting. It will need help only in its building campaign from the United States, and is worthy of such assistance.

## West Indians

This group, numbering 51,000 in all, are negroes from Jamaica and Barbados. Most of them, men, are employed as laborers and mechanics on the canal and railroad.

They are herded together in crowded tenements in Panama and Colon, bad housing and bad morals being found together, as in other cities.

The marriage relation is loosely regarded, and while there is

very little prostitution as we know it, there is a well-recognized system of concubinage for support.

To influence the moral life of the young people the Church and not the home must be accepted as the best agency of approach. There is much possible along institutional lines among these people.

Gambling and the dens of vice of the terminal cities are the worst enemies of the negro.

The following organizations have churches among the West Indians: Baptist (Sou. Convention), Baptist (National), Baptist (Independent), Wesleyan Methodist, Methodist Episcopal, Christian Mission, Seventh-Day Adventist, Salvation Army, Episcopal, Plymouth Brethren, Church of God, United Methodists. There should be a more clearly understood division of responsibility among the various organizations among the West Indians.

Between the Wesleyan Methodist and the Methodist Episcopal forces, an awkward situation is emerging. The Methodist Episcopal Church has recently taken up work among the West Indians in Panama. Speaking as a representative of the Wesleyan Methodists, one minister thinks this regrettable. He suggests this problem as a matter for immediate conference between the two bodies of Methodists.

A readjustment of the work of the Southern Baptist Home Board and that of the National Baptist Convention could profitably be made. There is a good deal of feeling between the workers of the two bodies, although in the United States they work satisfactorily together. All Methodist work under one Board, and all Baptist work under one Board, would greatly improve the situation.

The Churches should unite in the solution of the educational problem of the West Indians. The best of the present numerous inefficient private schools might be taken over by the Churches, and others organized; all of which could be directed by a superintendent appointed by them.

Institutional work is a crying need in Panama City and Colon, where housing conditions are so bad, and where there are no libraries, playgrounds, recreation centers or night schools for industrial training.

### The Panamanians

By the Panamanians is meant the non-American white and mixed residents outside the Canal Zone, particularly in Panama

and Colon. These are the people who direct the life of the Republic, and determine in large measure its moral and ethical standards. Most of the wealthy class are white. They are the leaders and hold most of the political offices.

The Panamanians are completely engulfed by the horrible housing conditions with their lack of home life, and by the open vice that surrounds them everywhere.

Education is neglected, there being but four public schools in the city of Colon. There are two institutions in the Republic above the grammar grade, the National Institute and the Normal School for Girls. The National Government has recently passed a resolution providing for the founding of a Pan-American University based on the National Institute. Each government in the Pan-American Union is to be invited to contribute.

Amusement and vice are nearly interchangeable terms in Panama. The Roman Catholic Church is connected commercially with vice, and the Protestant Church has not yet developed a voice strong enough to speak against it.

The lottery is under Government auspices, and its profits go to help the bishop and the educational and charitable institutions of the Roman Catholic Church. One competent authority states that eighty-five per cent. of the store-rooms in the downtown section of Panama City are occupied by places that sell liquor. When such a condition is found in a place where lotteries and prostitution are given governmental recognition, the moral environment may be easily imagined.

Panama grants religious freedom, but recognizes the Roman Catholic Church to the extent of contributing to the support of its seminary. This support was continued until recently, when Congress cut it off on the ground that no seminary exists! There are seven Roman Catholic churches in Panama City, (population 65,000), with twenty-two priests, while Colon (population 25,000) has four churches and five priests. An estimate by a man who should know places the number of priests in the whole Republic at seventy-seven. The country districts are almost entirely neglected.

The Republic, with the exception of its foreign elements, is the recognized field of the Methodist Episcopal Mission. The Sea Wall Church is the only one organized thus far. The first Spanish worker outside of Panama City is soon to be sent to David, an interior town of 6,000 people. This work will be supported by the Union Church, but under the direction of the Methodist Mission.

The Sea Wall Church conducts regular evangelistic, educational and institutional work, the full development of the latter now awaiting the completion of the new building on the seashore in the rear of the church, which will cost $30,000. It is three stories high, with gymnasium and entertainment hall in the basement, day school for children and night commercial school on the street floor, and the top floor as the residence of the superintendent of the Mission. This modern plant and social service program will give the Sea Wall Church, well-located across from the National Palace, a great opportunity to enlarge its influence among all classes in the city.

It is hoped that the Methodist Episcopal Board will be able to answer the call of this Mission so that several other churches can be opened in Panama City, in Colon (where property is already owned), and in many needy towns in the interior. It would seem advisable for this Mission, in view of its being the only one engaged in Spanish work, to concentrate on this tremendous field now so neglected, and turn over to others the work it now has among the West Indians. But doing this, and getting other agencies engaged in work among the West Indians to recognize the Spanish field as peculiarly that of the Methodists, much duplication of effort might be avoided in the future.

Besides the extension of the work of the Methodists, two other projects seem to be imperative to meet the needs of the Panamanians, to clean up the moral life of the Isthmus, and to make its wide-reaching influence Christian. These are, (1) a Young Men's Christian Association, and (2) a Union Christian College.

Panamanians and Americans are unanimously in favor of having a Y. M. C. A. in Panama City. This Association would be for Panamanians, and its work would be conducted in Spanish. Thus it would bring very few American soldiers to the building, but it would greatly raise the moral level of the community, and finally make impossible the open dens of vice which exist not only in one district but all over the city of Panama.

The project of a Union Christian College in Panama was first suggested at the Panama Congress, but nothing has been done toward making it an accomplished fact. The workers on the Isthmus feel that it would do a great deal for Panama, and that Government aid could be secured for the site. In the five republics of Central America and in Panama, Colombia, Venezuela and Ecuador there exists no evangelical institution for training Christian workers, and only three schools that go beyond the fifth grade. The school in Panama therefore should be made a

training center for Christian workers, as well as having high school and junior college courses in Spanish for those who may wish to pursue advanced work. Also an agricultural department could be established through cooperation with the experimental stations now being maintained on a large scale by the government in the Zone. Other government specialists could also be secured for special teaching.

The advancement of missionary work in all of the neglected countries of Latin America, the influence of the Canal Zone itself in various parts of the world, the betterment of Christian life among Americans here, the uplift of the Republic of Panama—all point to this as a strategic move.

## United States Soldiers

Panama is now and always will be a military post of the first importance. It is imperative therefore that measures taken for the welfare of the men here be capable of producing a moral bulwark that will be permanent and lasting. At the time the survey was taken there were 8,000 soldiers on the Isthmus, and this number was expected to increase to 25,000 within a short time. As it is now there is probably no place on earth where everything so combines to throw the soldier into the midst of the most horrible dens of vice.

Economically the enlisted men form the lowermost strata of Zone society. Civilians there are exceptionally well paid, and only the commissioned officer is able to maintain an economic (and hence a social) equality with them. The Army officer is socially desirable because of his education and large amount of leisure. But he does not associate with the enlisted man, and this has a strongly deterrent effect on the efforts of civilians, who value their own social standing, to do something for the coommon soldier.

The Clubhouse secretaries believe they could do many things for the men if they were allowed to take charge of the welfare work in the camps with well-equipped quarters, and could have in Balboa and Colon large clubhouses where several hundred soldiers could find recreation and beds. There has been much lost motion between the local Clubhouse secretaries, Army Y. M. C. A. men, chaplains, churches and others interested in the problem, which might be remedied by the appointment of an authoritative commission to propose a comprehensive program after a thorough study of the subject.

Getting the cold shoulder on the Zone, the soldier goes to Panama or Colon, where entertainment is especially devised for him and he is made welcome. Here he finds the saloon, the brothel, the opium den and all other hideous forms of vice spread openly at every turn. He becomes enmeshed in the net of vice spread for him, and the result is utter moral disaster.

Several Army officers called to my attention the fact that a considerable part of their commands were young boys—just within the Army age limit—whose educational progress has stopped. These officers strongly recommend the establishment, under Y. M. C. A. or other auspices, of classes in which ambitious boys may add to their educational equipment. This would encourage the men to utilize their spare time in beneficial ways, and would make them better citizens upon their discharge from the Army.

Baseball and other sports are indulged in to some extent, but the various sports are not well organized, so there is no general competition between the different posts.

A Chaplain is provided by the Government at each post of sufficient size to warrant it. They have direction of all social, recreative and religious life among the men. They are furnished with suitable quarters for their work, including usually a moving-picture outfit. Very few of the men attend Church services regularly, although services are held at most of the posts.

American Churches on the Zone could do much for the soldiers by giving them special invitations to attend socials and other activities of the church, and in organizing clubs among enlisted men for various purposes.

All those who have made a study of the situation united in recommending the extension of the Y. M. C. A. influence into the Army posts themselves, and into Panama City and Colon, where the men go for recreation.

Summing up, the survey indicated especially the following needs: A larger idealism in the clubhouse programs; an encouragement of the Union Church work by prividing new buildings; the better adjustment of fields and a more comprehensive program for the West Indians; the extension of evangelical work among Panamanians; the establishment of an International Union Christian College; the opening of a city Young Men's Christian Association in Panama; the moral cleaning up of Panama and Colon, with adequate provision for encouraging the moral and spiritual development of the United States soldiers on the Zone.

## VII. PERU

My visit to Peru lasted from May 6, when I landed at Paita for a few hours, to May 27, when I left Puno for Bolivia. I spent one week in the capital, Lima, and five days in the city of Cuzco. The other time was given to the smaller towns and to Arequipa.

Paita, the most northern city of Peru, is destined to be a place of great commercial importance when a railroad is built from the sea to the headwaters of the Amazon. This would give Peru a direct route to the Atlantic and Europe, which, considering her pending difficulties with Chile and Ecuador, would be of enormous importance for military strategy. The railroad would also make a route from Lima to Iquitos, the eastern Peruvian city, without going, as is now necessary, via Panama to New York, thence shipping to Para, in Brazil, and then three thousand miles up the Amazon to Iquitos.

At Paita I found that the agent of one of the big companies was a former pupil of the "Instituto Ingles" of Santiago. Although there is no evangelical work at Paita, this young man is doing much for the moral life of the community. He is only one of the many illustrations found all along the West Coast, of the wide influence of the Institute.

The Senator from Paita, Coronel Zegarra, was on board with us coming from the U. S. A., where he had been to interest capital in the building of this railroad. His father was Minister for Peru to the U. S., so the young son took the civil engineering course in Troy School of Technology. He then returned to his own country and worked under Meggs, building the railroad from Lima to Oruro, afterward working on the road fom Guayaquil to Quito, and finally going to Panama, where he served under De Lesseps several years. As a boy he stood by the side of President Lincoln, when he saw the defeated troops of the North returning from the battle of Bull Run. He is an illustration of the type of liberal men one finds in Peru. Unfortunately, these men are in such a minority that they are able to do very little.

I traveled along eight hundred miles of the Northern Coast of Peru without passing any evangelical worker. This is one of the greatest stretches of territory to be found facing any sea where

there is not one single representative of an evangelical missionary society. In all Peru there are only twenty-nine foreign workers and eight Peruvian ministers. Of the foreign workers, six men are ordained ministers, three are professors, five are young lady teachers, four are nurses, and ten are wives of missionaries. No repetition of these figures would convey to one the awful paucity of workers in Peru; he must travel over thousands of miles of territory before it is burned into his heart.

I had the opportunity of a personal visit with all of the foreign workers except four, who were up in the mountains. I also visited all of the churches and missionary schools in Peru with the exception of the two centers in Huanuco, where Mr. and Mrs. Smith of the South American Evangelical Union are at work, and in Huancayo, where Mr. and Mrs. Snell of the Methodist Episcopal Mission conduct a school. In Lima I had one general meeting for all of the Christian workers and church members; another meeting with the national workers only, at which we discussed their relations with the foreign workers and the problems involved in developing the national Church. Another meeting was held with only the foreign workers present, and two meetings of the "Committee on Missionary Cooperation in Peru." In addition to these engagements, I preached in Spanish to every evangelical congregation in Lima and Callao. In fact, I believe there are only two organized churches in Peru that I did not have the privilege of addressing.

Outside of missionary circles I interviewed the President of the Republic, the Minister of Education, several professors in the universities at Lima and Cuzco, editors of the daily papers, a number of business men, the American Minister, and various other professional men. I found in Lima a very peculiar situation.

The Catholic Church is awakening to the fact that it must carry on a much more active campaign. The law that was passed last year giving other religions outside of the Catholic Church the right to hold meetings in Peru has awakened the Romanists to the fact that a great deal of their influence is slipping away from them. The Panama Congress, and especially the Regional Conference at Lima, with the great representative deputation of evangelical leaders present, has had a profound influence. They are therefore exerting every means to hold the people to the Catholic Church. Many new methods are being tried. On the other hand, there is a group of liberal men in Lima who realize the necessity

for breaking away from the old conservative life and for introducing new ideas. These men seem to be in contact with modern ideas in education, economics, social service, and government. They have done something to forward these ideas, but when their efforts are checkmated by the Church authorities, they lack the stamina to stem the opposition and push forward to victory for reform.

Educational conditions in Peru are far from satisfactory. Several years ago, as the result of an address given by Dr. L. F. Villeran, four professors from the United States were brought to Peru to introduce modern educational methods. They found it so difficult to make any headway, however, that two of them left almost immediately. A third, Professor McKnight, became the Director of the Normal School for Men in Lima. He did a magnificent work, and one finds his pupils, who almost worship him, scattered in different parts of Peru. The Church became dissatisfied with Professor McKnight's administration, however, and forced him out. The progressive men of the country say that Professor McKnight's retirement was one of the greatest blows to education that Peru has ever received. It only illustrates the difficulty with which any reforms are carried forward in that country.

The national annual budget for education is a little over $1,000,000. With a school population of 900,000, there are 147,000 pupils enrolled, with an average attendance of 96,000. There have matriculated in all the Government schools above the fifth grade some 3,600 pupils, 1,700 of whom are in the four university centers at Lima, Trujillo, Arequipa and Cuzco. There are 2,160 in private schools, making an entire enrolment of pupils in schools above the fifth grade of 6,790. Altogether there are 2,276 Government schools, with 3,246 teachers, only 325 of whom have had normal training; this in a country with a population of from four to five million people.

In Porto Rico, with a million population, there are nearly two hundred thousand children in the public schools. In all Peru there are only three public schools for girls with classes beyond the fifth grade. These three normal schools are all under the direction of nuns, and it is practically impossible for Protestant girls to be admitted into any of them. What an appeal for the enlargement of the Lima High School of the Methodist Mission, the only Protestant Girls' School in Peru, into a great center for the training of teachers and of other Christian leaders among the women!

One of the live topics of educational circles in Peru at the present time is the effort to develop a Catholic university in Lima. The school has just been opened. It is supported by the Government, but is meeting with great opposition. A bitter controversy is now on in the press between its defenders and those interested in the Government university of San Marcos, and in the further development of liberty of conscience and academic freedom.

A résumé of the liberals' arguments is significant of the thinking in this country, so long under the absolute domination of the Church:

1. They claim that the new university is illegal, according to the laws governing public instruction. It plans to provide only one faculty, that of letters, whereas the law requires that every university in the country should have at least two faculties, which must function simultaneously. No guarantees are made of the qualifications of the teaching staff, who, in fact, are woefully lacking, whereas the law requires that university professors should be doctors of the faculties in which they teach.

2. It is contrary to the present tendency to suppress the three provincial universities and centralize higher education in the University of San Marcos.

3. It would tend to increase the number of lawyers in the country, of which class there is already a plethora; and these superfluous lawyers would all tend to be strong adherents of the policy of the Church.

4. The new university would inevitably arouse and foment religious bitterness. The title "Catholic," which the new university had adopted, lacks all meaning, since the University of San Marcos was as thoroughly "catholic" as any state institution could be. The priests' place was in the pulpit and not in a chair of secular learning.

They plead its scientific impossibility, since no religious organization can constitute a university, the very soul of which must be free investigation, and since a "Catholic" university can never enjoy intellectual autonomy, but must of necessity fit all its instruction into the limits of a prescribed mould and exploit it in the interests of an ecclesiastical theory.

Leaders of liberal thought, like the editor of *El Comercio,* consider the issue a test of the direction education in Peru will take. If the Church insists on pushing it, the liberal element, who have so far not broken directly with the Church, will find themselves compelled to do so.

In view of such a situation, it is not difficult to see the tremendous need of the immediate development of evangelical schools in Peru. Missionary Societies sustain the following at present:

The Callao High School, opened some twenty years ago by the Methodist Episcopal Church. The classes are practically all in English except those of the primary school, which are held in a separate building several blocks away. This High School gives a special emphasis to commercial courses. Its graduates are found in the principal business houses of Lima and Callao. The school has not been able to contribute to the development of the national Church as much as might be hoped. Its building is old, and it is hoped that plans for a new one, either in Callao or Lima, may be consummated soon.

The Lima High School is conducted by the Woman's Board of the Methodist Episcopal Church under the direction of Miss Lovejoy, assisted by two other American teachers. This school has been in existence for some time, but has recently had a most marvelous growth under the new director, who has rented new quarters and reorganized the school along progressive lines. The children of the Minister of Education and of other members of the Cabinet, as well as many other prominent families of Lima, are found in the school. The attendance could easily be doubled if there were room. It is devoutly hoped that the Women's Board will be able to arrange for a permanent property which will adequately house this school and enable it to embrace the unlimited opportunities for development. In the present rented quarters there is only room for eight boarders, when there could easily be one hundred.

Miss Lovejoy has recently passed the examinations in the University of San Marcos, which gives her school government standing. The spirit of the school is most excellent, both spiritually and educationally. As the only evangelical girls' school in a republic where there are altogether but three state schools beyond the fifth grade, for girls, it deserves the strongest possible backing.

The South American Evangelical Union has conducted a primary school in another part of the city, but has recently turned this over to the Rev. and Mrs. John MacKay, who arrived some six months ago to represent the Free Church of Scotland. Mr. and Mrs. MacKay are the first missionaries this Church has sent to Peru, but it expects to enlarge its corps of workers and take a good share of the responsibility for the evangelization of the country.

Mr. MacKay is an illustration of what good preparation means. He was an honor student in Aberdeen College; afterward took two years of theological work in his own Church's seminary in Scotland, which were followed by two years in Princeton University; then he made a trip through South America, concluding with a year's residence in the University of Madrid. In Madrid he came in contact with the leading minds of Spain, and learned to know intimately the spirit of the young Spanish students. He has just been given the degree of Doctor of Laws without examination by San Marcos, the oldest university in America.

Besides these three schools in Lima and Callao, the Methodist Episcopal Board conducts a school up in the mountains at Huancayo, and a small orphanage is conducted by the South American Evangelical Union on their farm near Cuzco.

In this connection should be mentioned the night classes for Christian workers which are conducted in Lima three times a week, the missionaries of the different Societies conducting them. The South American Evangelical Union has planned for some time to develop a Bible School at Cuzco, where special attention will be given to the training of ministers who will work amongst the Indians and the agricultural peoples of the sierra. It has been suggested that this institution train workers for Bolivia also, and the faculty become a kind of board of strategy for Indian work in general.

The immediate educational needs of Peru are the purchasing of property and of the proper equipment for the Girls' High School in Lima, which should call for the investment of some $100,000; the better equipment of the High School in Callao; a building for the Boys' School which will grow out of the present primary school conducted by Mr. MacKay. The Methodists might well join their forces with the Free Church in the development of a college for young men in Lima. There might be some connection made between this college and the proposed theological seminary, which is one of the greatest needs for evangelical work in Peru. The ministers that are occupying the pulpits at the present time have had no opportunity whatever for training, except in off-hours with missionaries and through studying by themselves. The results of such haphazard training can be seen in the churches themselves. It is foolish to think of evangelizing a country like Peru without making adequate plans for the education of the ministers.

## Cooperation in Peru

Nowhere may be found more striking evidences of the results of the Panama Congress and of the cooperation movement than in Peru. When I was here three years ago I found that the South American Evangelical Union and the Methodist Episcopal Mission workers lacked a great deal of being in harmony. While some of this feeling still remains, the result of the two meetings of the Committee on Cooperation while I was there are most promising. The following resolution concerning division of territory was passed:

"(1) This Committee expresses itself in favor of territorial responsibility in the field.

"(2) As a general plan, the Committee recommends that the Board of Foreign Missions of the Methodist Episcopal Church be held responsible for the region of the Central Railway of Peru; the Evangelical Union of South America for the region of the Southern Railway; and the Free Church of Scotland for the region centering on Trujillo and Cajamarca.

"(3) The Committee recommends that the capital of the Republic be regarded as common ground for all Societies working in Peru."

These general lines of division will be sufficiently definite for the present. If another missionary Society comes in to help occupy Peru within the next few years, there will be plenty of territory for it to take. It would probably be better for these three Societies to occupy the whole territory, however, if each of them could enlarge its forces sufficiently. The Free Church expects to send out several new workers as soon as definite plans for their use have been made. The South American Evangelical Union has recently reorganized its Board in England. The workers on the field hope that it will do more than it has in the past, though they realize that the war is going to make it very difficult for the Union to send reinforcements soon. The Methodist Episcopal Church has a most important field in the center of the Republic, and should treble its forces in Peru within the next three years.

Besides this agreement on the division of territory, the Committee decided to have a union periodical, the others coming in to help support *El Cristiano,* which is now published by the South American Evangelical Union. This paper is already one of the best in Latin America, carrying various departments on hygiene, agriculture, and world news, as well as defending the rights of evangelical Christianity, and containing literature of

evangelistic fervor. The paper is now only a monthly; it should be made at least semi-monthly. The Committee also decided to make every effort to develop the union theological seminary at the earliest possible moment.

After these decisions, Mr. Ritchie, Chairman of the Peruvian Committee on Cooperation, accompanied me to Arequipa, Cuzco and Bolivia. In conference with Bishop Oldham and the missionaries of the Methodist and Canadian Baptist Churches, it was agreed that Bolivia would unite with Peru, both in the proposed union paper and with reference to the theological seminary. This is a most encouraging fact. Such a combination assures a strong paper and a good school for the preparation of ministers, which, otherwise, on account of the very meagre forces in these two countries, might be difficult if not impossible.

To reach Arequipa from Lima, one needs to take the boat for two days to Mollendo, and the train from there for about five hours' ride more. Arequipa has the reputation of being the most fanatical city in Peru, but a great change has taken place in the last few years. Missionaries are not now troubled by fanaticism so much as by indifference. The Evangelical Union has had its work in Arequipa for about fifteen years, and yet its church has only a membership of about twenty. Mr. Foster has been endeavoring of late to do some social work, having opened a reading room, and a room for games for young men. In such a staid, conservative community years of experience are showing that a simple preaching service will not get a hold of the people. Out of the eight baptisms Mr. Foster had last year, six were from this young men's club. One of these young men went to work in a mine near by. He was such a splendid workman that the manager asked him from where he came. He told him about the little club Mr. Foster had formed, and said that was where he had learned habits of industry. The manager sent the young fellow back to get twenty other members of the club, practically wiping out the organization in Arequipa. They all went out to work at this mine, where the manager arranged a reading room and a clubhouse for them. He told Mr. Foster later that he would take all the men that he could send him. A work like this, instead of closing, should be multiplied all over Peru.

The trip from Arequipa to Juliaca is one of the most beautiful in the world, having in view from seven in the morning until about three in the afternoon the lofty snow-capped peaks of Misti, Pichu Pichu and Chachani, all of which are of over 20,000

feet elevation. In Juliaca we slept in the cold, rarified air 13,000 feet above the sea. The next day we traveled for twelve hours through the beautiful valley of Vilcamote toward Cuzco, and made our first acquaintance with the sturdy Quichua Indians, all that remain of the wonderful Inca empire the Spaniards destroyed. Some twenty years ago the first missionaries, two Englishmen, went to Cuzco. They were not allowed to stay, however. On their second visit they established themselves in business and gradually won the confidence of the community, after which they dropped their business and have been giving all their time to missionary work. Fanaticism has largely died out now, and Cuzco is becoming a liberal center. The work of the Evangelical Union has been against great odds, and the church has at present only half a dozen members. There have been two nurses located in Cuzco for some time. They have done a splendid work, all the way from taking care of maternity cases to pulling the teeth of the priests. This nursing work is done by the Evangelical Union in all of its centers. The nurses do a great deal of good and break down prejudice, but there is a need of bringing their influence more directly to bear on the development of the Church itself.

Cuzco, the ancient capital of the Incas, certainly impresses one as being an *ancient* city. The fine mission property of the Evangelical Union and the new electric light plant seem to be about the only modern buildings in the whole community. The University and other schools are housed in old monasteries. The most disreputable municipal offices that I have ever seen in any part of the world are found in Cuzco. The streets are paved with tremendous cobblestones, and the open sewers in the center of each street give out the foulest of odors. China itself cannot equal Cuzco for its smells. One is simply astounded to find a city in America so backward in everything that we consider necessary in modern life. There is a crying need for some kind of institutional work that will bring people together to face problems of sanitation, hygiene, city beautifying, and moral uplift of the community. Certainly evangelical Christianity has a message to a community of this kind. This message can hardly be delivered through preaching services held in a little, barren hall on the second floor of an insignificant building. I know of no greater opportunity anywhere than to open a social center in this needy city and to call the young men from the University and other progressive centers to enter into service for their community.

I had a conference with the University students and suggested to them this kind of work, which seemed to delight them. Mr. Millham, of the Evangelical Union, was present at this conference, and I trust the mission will be able to work out something along these lines. Professor Geisecke, President of the University of Cuzco, would no doubt be willing to help. He is the last one left of the four Americans who were engaged to improve Peru's educational system several years ago. He is a wideawake young man from the University of Pennsylvania. He has married a Peruvian lady and thoroughly identified himself with the community.

In Cuzco one is at the center of the Indian population of Peru. Riding on horseback through a most wonderful valley to visit the Urco Farm, conducted by the Evangelical Union, we had opportunity of seeing the Quichuas in their old haunts, where they have lived for many centuries. Here one finds the ruins of great temples and fortresses and wonderful terraces running up the mountainsides a thousand or so feet, the latter still under cultivation, which were probably built by pre-Inca peoples of whom we have no knowledge.

How have the mighty fallen! In the old Inca days the Indians' salutation as they passed one another on the road was a reference to their two fundamental laws. The first traveler would say: "Thou shalt not steal, thou shalt not lie." The other would reply: "Nor shalt thou do either of these." The modern salutation is, *"Ave Maria purissima,"* and the reply is, *"Sin pecado concebida"* ("conceived without sin"). Above the door of the Catholic Church on the main plaza of Cuzco next to the University are these words in bold letters:

"Come unto Mary, all ye that labor and are heavy laden,
And she will give you Rest."

Any one who wishes to understand how the Indians are exploited by government officials and priests should read "Aves Sin Nidos" ("Birds without Nests"), a novel by Madam Clorinda Matto, a native of this district. The plot is developed around a brilliant young lawyer, supposed son of the Governor, and a young Indian girl, who is being reared by a philanthropic Spanish family. When they fall in love with one another and are about to be married, it is revealed to them that they are both children of the same priest. "We were born Indians, slaves of the priest, slaves of the Governor, slaves of the Chief, slaves of all who have a club to drive us. Indians! Yes. Death is our beau-

tiful hope of liberty." So exclaims one of the characters, and the story is not overdrawn.

The Mission farm at Urco is doing a great work, both for the spiritual and material interests of the Indians. Mr. Payne, the director, is exactly suited to his task. He has had both practical experience in farming, and is a graduate of an agricultural school. He recently brought down wheat from Canada, which is bearing nearly ten times more to the acre than the native wheat, which was being eaten up by the rust. The night that I was on the farm the head of the Agricultural Department of the Government was there looking into Mr. Payne's work, and wanting to buy all the wheat that he had, so that the Government could distribute it as seed among the farmers. Mr. Payne was recently asked by the neighborhood to go to Lima and interview the President of the Republic concerning the building of a good wagon road through the valley. His mission was successful and the President had just wired him that Congress had passed the bill setting aside funds for this road.

They have an orphanage on the farm which cares for about twenty children. Mr. Payne, although he has not had any medical training, is doing a magnificent work for the sick. There are no physicians for miles around, and he has to do everything, even to the most delicate surgical operations. The sick are brought to his little dispensary from the Indian settlements all over this part of the country.

## SOME PROBLEMS

**A More Permanent Missionary Staff.** The Evangelical Union has sent out during the last twenty years about fifty workers to Peru, most of whom have returned home for various reasons. One of the difficulties in these mountainous countries is the altitude. It is very necessary to consider the physical condition of missionaries who are sent to the mountain regions where people are compelled to live at an altitude of from ten to fifteen thousand feet. The matter of furlough and of rest periods on the coast should be very carefully considered for missionaries working in these altitudes. The only Methodist missionary in Peru who has returned for his second term of service is Mr. Archerd. The rest of the staff have only been in Peru from two to three years. Mr. Ritchie, of the Evangelical Union, is just completing his tenth year, and is the senior missionary in all Peru. The advancement of the work greatly depends on the permanency of the missionary forces.

**Development of National Leadership.** The Evangelical Union has only one ordained Peruvian minister. The Methodists have four Peruvian ministers after all these years of evangelistic and school work. There has been no way of training ministers, and even the ministers who are now ordained recognize that they are limited at every turn because of their lack of preparation. It is impossible for them to get an entré into the better circles. Their work is necessarily confined to the lower classes. Not only must a way be found for training national leaders, but also for putting larger responsibility upon the native church. The missionaries do most of the work and practically all of the planning. The present church of the Evangelical Union in Lima is just now beginning to pay the incidental expenses of light, etc., without touching the matter of salary for the pastor. The Methodist Church at Callao is doing better than any of the others in self-support. In the meeting that I held especially for the Peruvian workers, they requested a representation on the Committee on Cooperation, which had not yet been granted to them, saying that if this Committee was to work out the problem of development of the national Church, certainly the members of their Church should have something to say about it.

**Salaries of Native Ministers.** The cost of living in Peru, as in other countries, is continually rising. It is impossible for the native ministers to buy books and in other ways to advance themselves with their present salaries. The missionary Boards will have to face this question in Peru, as well as in other Latin-American fields. Some way must be worked out by which the churches may share this responsibility with the Boards, and also by which the ministers shall be trained in the principles of thrift.

## NEEDS

I sum up a few of the most prominent ones:

1. **An adequate building for the Girls' High School in Lima.** This school has turned away fifty pupils in the last three months for lack of room. Its opportunities are limitless with proper equipment.

2. **Church buildings in Lima.** Now that the constitutional limitations have been removed, the Methodist Episcopal and the Evangelical Union churches should have buildings in the capital at once. It will be a great day when the first representative Evangelical church building is erected in Peru. I should think that these buildings in Lima should include rooms for social work. In

the part of the city where the Methodists have their work they should have one hundred thousand dollars for a representative building that would speak for all Protestantism.

3. **Arequipa.** The enlargement of the Institutional work recently begun, either in adequate rented quarters, or, better still, in a building specially erected for school and institutional work, is a great need.

4. **Cuzco.** There should be the immediate erection of the hospital for which the Evangelical Union already has some offer of funds. The beginning of a community service and a better place for the evangelistic meetings are also needed.

5. **The Union Theological Seminary in Lima.** According to the agreement with the Bolivian workers, they will also unite in this institution. The present night school may serve as a basis. But at least the Methodists, who have the largest work, should soon send a man specially for this work, and the other missions should either do this or arrange to release a missionary now on the field for a good share of this time.

6. **The Union Paper.** I understand that plans for this are practically ready to be put into operation. This will contribute much to the whole evangelical cause.

7. **An Enlargement of Forces by all three Societies.** This is imperative. Now that territorial responsibilities have been fixed, it is easy for each Board to calculate the number of new workers needed to approach a proper occupation of its field. Every reason for mission work in any part of the world can be urged as a call to needy Peru.

## VIII. BOLIVIA

Bolivia is a mighty land of 514,000 square miles; its estimated census of 1915 was 2,800,000. A more recent correct estimate would probably be two millions. At least fifty per cent. of the population are pure Indians. The whites number 231,000. La Paz, the capital of the Republic, has about 80,000 people. There are three missionary Boards doing work in Bolivia, the Methodist Episcopal, the Canadian Baptist and the Bolivian Indian Mission.

The Methodist Episcopal work is the largest and centers in La Paz and Cochabamba. The Canadian Baptists have evangelical missionaries in those two centers and in Oruro. The Bolivian Indian Mission, an independent organization, having its headquarters in New Zealand, does work exclusively among the Indians, with headquarters at San Pedro. The only educational work is under the direction of the Methodist Episcopal Board in La Paz and Cochabamba, in both of which cities there is an "American Institute," organized under Government patronage several years ago. These schools have developed very rapidly, and are favorably known all over Bolivia.

The American Institute is organized after the model of boys' boarding schools in the United States. All the features which make such school life pleasant and of profit to the boys have been introduced in the institute, such as literary societies, school publications, athletic associations, the Boy Scout Movement, reading clubs, etc. The effort of the faculty is to make this a genuine American school, a worthy representative of American educational standards. The institute receives boys from all social classes; merchants of small means, wealthy miners and ranchers, mechanics, men of official circles in the Government, tradesmen, members of the President's Cabinet, military men of all ranks, ex-Presidents and many Congressmen send their sons to be educated there. There are 100 boarding pupils, who come from even the remotest parts of Bolivia and the adjoining republics, some of them traveling for over a month by mule, boat, stage and train to reach the school.

When, with the approval and support of the Bolivian Congress, a second school was opened in Cochabamba, the third city in size in the country, provision was made for 150 pupils, but when the

school opened its doors it had an enrollment of over 250. Requests have come from five or six other Bolivian cities urging that American schools be established there.

Up to three years ago the Government gave these schools a subsidy of about $12,000 gold annually, which supported them in a splendid way. Recently, however, this subsidy has been cut off by the Government because of the financial crisis following the outbreak of the European war, and it is now owing three years of this subsidy to the schools. This failure has brought the life of these splendid institutions to a crisis, and they will have to close their doors if the Methodist Board does not come to their rescue. It will no doubt do this, and thus confer a real blessing on the schools, since they will be able to present evangelical Christianity freely, a measure not now permitted by the Government.

On arrival at La Paz I met Bishop W. F. Oldham and Dr. W. E. Browning, our newly elected Educational Secretary for the Committee on Cooperation. Dr. Browning was aiding Bishop Oldham in a thorough investigation of conditions in La Paz. One of the great needs is property. The school now has to occupy three separate properties, which require a total annual rent of $4,000. This big outlay has made it impossible to attend to many other needs, which, in certain departments, are most glaring. Bishop Oldham had just invited the Canadian Baptist Mission to cooperate with his Church in the future development of the school. They have already helped some in the teaching, and the relations of the two Missions are delightfully harmonious. Mr. Baker, of the Baptist Mission, is now in Canada submitting the question to his Board. His report, of some twenty pages, gives an admirable history of the institution, and a statement of its present needs and opportunities. It is hoped that the Baptist Board will cooperate, and that the school in La Paz, as well as the one in Cochabamba, will continue with strength. With a more positive religious influence, these schools would contribute to the development of a strong native ministry, which is a crying need. The school has suffered in the past on account of frequent changes of teachers, which has meant, among other things, that the faculty have not been able to penetrate into Bolivian life. The majority of the instruction is given in Spanish, although English is widely used. The dormitory facilities for the young men are really pitiable.

New property is an imperative necessity. Standards for the

faculty should be maintained at a high degree, and only those with educational training should be sent as teachers, if the school is to compete with the magnificent new Government schools and with the splendidly equipped Jesuit schools. The Director of Government Education told me that the real reason for withdrawing the subsidy was that a faculty representing the best of North American education was not maintained, and that an adequate equipment was not provided.

We had a meeting of the Committee on Cooperation of Bolivia in La Paz, Saturday, May 26, at which were present Bishop Oldham, Dr. W. E. Browning, and Rev. John Ritchie of Peru, besides the representatives of the Methodist Episcopal and Canadian Baptist Mission in Bolivia. The interests of the work in general were discussed. Here, as elsewhere, the great need is for an educated ministry. At present the Methodists have only four Bolivian preachers and the Baptists one. None of these has had theological training. The two missions in Bolivia are very weak, and cannot expect to establish a training school for their ministers for some time to come. The advantages of cooperation with Peru in this matter were discussed, and seemed to be very great. Peru and Bolivia have more or less the same class of inhabitants, with an especially large percentage of pure Indians. They are closely connected by railroads. There is a friendly national feeling between the two countries. A resolution was passed agreeing to unite with Peru in a Union Seminary in Lima. Bishop Oldham and Dr. Browning were asked to discuss this matter with the missionaries in Lima on their coming visit there.

The same reasons pointed to the advisability of uniting with Peru in a union periodical. It was agreed that all the missions should unite in the production of *El Cristiano,* at present published by the South American Evangelical Union in Lima. Mr. Ritchie, the editor, being present, practically all the details were decided upon.

It would be difficult to overestimate the importance of these two actions. The small missionary force in Bolivia and Peru could hardly expect to develop these two movements in an efficient way, but together they will be able to build two strong institutions. Later, when this matter was presented to the Committee on Cooperation in Peru, they took the following action:

1. In view of the urgent need of preparing a gospel ministry which shall be adequately equipped for work among the educated classes as well as among the more humble social strata of the national life, we do

hereby earnestly recommend the establishing in Lima of a union theological seminary.

2. Inasmuch as the Republics of Peru and Bolivia have many interests in common, and have no international problems that would make union Christian work difficult, we do hereby express our desire, and do recommend, that the missions now at work in Bolivia be invited to cooperate with the missions in Peru in making this union seminary the center of advanced theological instruction for both Republics.

3. It is understood that the establishing of this seminary in Lima shall not in any way hinder the establishing in Cuzco of a Regional Bible School for the instruction of the workers of the Evangelical Union of South America, and their preparation for the school needs of that region. We would even recommend that in this Bible School in Cuzco, special attention be given to the preparation of men for work among the Indians of the two Republics, and that the interested missions unite in this effort.

4. It is also understood that this seminary in Lima shall be a feeder for the more advanced instruction offered in the Union Theological Seminary to be erected in Montevideo.

A very delightful part of this visit to La Paz was the dinner on Saturday evening in the American Institute, at which were present all the Christian workers in La Paz and the four guests from abroad. There was inspiration in the thought that we could meet up here on the roof of the world, coming from so many places, and plan for the extension of the Kingdom in the needy land of Bolivia. God grant that it may lead to increased service in this cold, black, sad country!

At a second meeting of the Committee on Cooperation we discussed the question as to what kind of a religion the Latin Americans would be willing to accept. One of the missionaries that had been longest on the field said that we might as well try to convert these people to Mohammedanism as to Protestantism as we were now presenting it. Our forms and manner of presenting the gospel were so foreign to the Latin temperament that he did not believe that we would ever be successful in reaching large numbers until we lost our Anglo-Saxon mannerisms and thought and felt with the Latins.

Another reported that one of the leading Bolivian citizens recently gave an address at the American Institute in which he brought out the point that if the Bolivian is to be converted, it would be through a program of service. Those present generally agreed that the Evangelical Church must depend less on the pulpit and more on service to the community. We should not at present expect to force our form of organization on the Latins, but the great question is what form of organization the Church will take in these countries. The North American missionary

must lead, and, at the same time, put the burden of responsibility upon the Latin. This difficulty makes it of the greatest importance that the best prepared missionaries be sent to Latin America.

The evangelical churches seem hardly to have touched the life of La Paz, so far. The combined congregations on Sunday night did not reach 100 people. The Canadian Baptists, after long years of work, have only twelve members in the city. Altogether in Bolivia there are about 100 members of the evangelical churches. Most of the missionaries are new. Few have had any special preparation before coming to their field. Their Spanish is not such as to draw educated people to the services. One is impressed with the lack of organization and of definite plans, both in evangelistic and educational work. The field is so undermanned that the splendid men who are there find it impossible to do their work properly or to get time for any larger program. It is heartrending to think that a whole nation is dependent upon this limited force of workers.

The Methodists have two missionaries and three Bolivians engaged in evangelistic work, with churches at four points having 50 members in all. The Baptists have three missionaries and one Bolivian pastor doing evangelistic work in three centers, with less than 50 members altogether. Only one Bolivian has sufficient preparation for ordination. No means are provided for preparing men for the ministry. No property is owned by the missions. Neither mission is working among the Indians. *It was a real shock to find that there was a country on the globe where so little Christian work is being done.*

Bolivia is now developing rapidly her state educational methods, at least in three or four centers. Several years ago, when she recognized the need of this, she did her best to get a Protestant Missionary Society to lead in the new program. But we were not ready. So she has recently invited a number of Belgian teachers to organize and direct her school system. They are now doing the work that Protestant missionary educators would be doing if we had been ready, and they are doing it well, educationally, but their influence is against the gospel. I know of no finer normal school in all South American than the one recently opened in La Paz. The director of this normal school, Sr. Rouma, one of the best educators in South America, took me all over the normal school and explained his plans to develop primary and secondary education in the Republic. There are

now only 55,000 pupils in the Government schools in Bolivia, with an annual budget of $1,000,000 for a population of over 2,000,000. It will be many years before the present educational activities will be felt outside of a few cities.

One of the greatest needs for La Paz is a Christian hospital. The Government several years ago started to build a good hospital, but never completed it. If a Christian organization were willing to take it in hand, they would no doubt turn it over to them. In fact, the liberal Government is progressive and willing to be led in different ways to improve conditions. I had some helpful interviews with Government officials and with the son of the President (the President being out of the city), and received many expressions of desire to cooperate with us in philanthropic work. There is a splendid opening for a Young Men's Christian Association in La Paz.

The following extracts from official utterances are interesting as showing the temper of the present Government. It seems a far cry from the time, fifteen years ago, when Mr. Paine was nearly killed by a mob for preaching in Cochabamba.

From the President's message, August 6, 1916:

"In its actual organization, very few results are promised from the seminaries in Sucre, La Paz and Santa Cruz; it seems necessary to help these establishments as a convenient method of improving the national clergy, the deficiency of which is not only noted in the provinces, but also in the principal cities of the Republic. Touching this point, it is necessary to call the attention of the public authorities to the tendency of foreign priests who reside in the country, each day augmenting, to direct the political movement of the parties and to take a prejudiced attitude in the elections, even using the sacred pulpit to carry on their propaganda. The Government understands that if the clergy wishes to conserve its merited social prestige and if it wishes to fulfill its novel evangelical mission, it should not mix in politics, because the real pastor cares for his sheep with equal solicitude and without distinguishing colors; it might be well for the clerical authorities to show the clergy that in place of multiplying the political divisions and fomenting social prejudices, their activities would be more meritorious if they endeavored to conserve for their religion the Indians of the country, who, for some time past, have become the object of solicitude on the part of ministers of other communities."

From the Annual Report of the Minister of Instruction, 1914:

"On account of the great growth of liberal ideas in these last days, the ecclesiastical studies have lost much of their prestige, so that in the Seminary of La Paz since 1910 only three students have concluded its courses—that is to say, have been ordained priests. In the present year of 1913, there are only nine pupils—three who have come in from the fourth year secondary, three from the philosophical courses, and three in theology."

The Bolivian Indians were included formerly in the Inca Empire. This Empire extended from Quito on the north through Peru and Bolivia to Santiago del Estero on the south—a distance of more than three thousand miles. The Aymarás, much less numerous than the Quichuas, inhabited the region around Lake Titicaca. They lead a similar life to the Quichuas, and formed part of the great Inca Empire. Sir Clements R. Markham, who gave a lifetime to the study of these peoples, is the accepted authority concerning them. He estimates that in the three Republics fifty-seven per cent. of the inhabitants are Quichua Indians, counting Ecuador with 1,500,000, Peru with 4,000,000, and Bolivia with 2,000,000. This would give, in round numbers, more than 3,500,000 Quichuas.[1]

The Seventh-Day Adventists have the only organized educational work for these Indians, located some twelve miles from Puno, Peru. There are now about 500 Indian children being educated there. The work was begun by an Indian named Comanzio, who, when he learned to read and write, said, "This ought to be good for others as well as for me," and began a school for his compatriots. The Adventists afterward took it over and developed it into the present splendid work. Their people have gone out into the surrounding country and opened schools which are doing much for the elevation of the people.

Evangelical work among them consists largely of independent efforts. There have been some notable journeys by missionaries through Bolivia; one made by Mr. Milne and Mr. Penzotti, agents of the American Bible Society; another by Mr. Will Paine, a brethren missionary who has reported his journeys in a book called "Pioneering in Bolivia."[2] Mr. J. H. Wenburg, as agent of the American Bible Society, has traveled extensively among the Indians of the lowlands of the east. At the present time Mr. John Linden, an independent missionary, who has been working

[1]The Incas of Perú, Sir Clements Markham; Smith Elder & Co., London.

[2]Pioneering in Bolivia, Will Payne and Chas. T. W. Wilson, Echoes of Service, London.

in San Pedro de Jujuy, is among the Indians fourteen days' journey from La Paz.

The Bolivian Indian Mission has five couples at the present time on the field. Mr. George Allen, head of the mission, is at present in the United States soliciting funds. The missionaries live on a pitiably small financial margin. They seldom return to the field after they once leave. I was told that at times they have to get along on three to five dollars a week. Their work is very greatly limited in this way. They cannot be assured of permanent workers nor look forward to a well-directed educational program, probably the Indians' greatest need.

Another most interesting work is the Guatajata Farm, at Huarina, Bolivia, on Lake Titicaca. This was founded by an Italian, Antonio Chirioto. He lived in the United States for a number of years, becoming a naturalized citizen. Afterward he went to Argentina and engaged in the flour-milling business, likewise conducting a mission there. He sold this business, and, hearing of the needs of Bolivia, went to that land. He soon died, leaving his fortune of $32,000 gold for the formation of the Peniel Mission, which should conduct an agricultural and school work for the Indians. This fund was placed in the hands of three trustees, business men and missionaries of Bolivia, and the work started out with great promise. Minister Calderon, representing Bolivia in the United States, gave $500 to the work; the State voted $2,000 per annum; the President of the Republic asked Mr. Wenburg to direct the work, and called at the missionaries' residence to discuss it. Newspapers published many sympathetic accounts of the work, one of which is a letter from Minister Calderon, in which he says, among other things, "The sum left by this good man is not very great, but the object to which it is given could not be more worthy of help. If a foreigner, without any interest in Bolivia, and moved exclusively by noble sentiments toward the Indians, has left a fortune to be employed in favor of these, would it be possible that we, the Bolivians, shall not do something to contribute to the success of such an important work? The national progress, happily helped along by peace, the importance of railroads, and the growth of our riches, make us more than ever desirous to raise the miserable condition of our people, composed in the larger part of these unfortunate Indians, victims of unmentionable abuses and oppression. No people can possess the benefit of liberty and general happiness if each one of its inhabitants does not enjoy the same privileges

which will make them become intelligent citizens, capable of taking their part in the common material and moral progress. It is no exaggeration to say that the present condition of the Bolivian Indian is a national disgrace and a terrible indictment of the good name of the Republic. It is, therefore, a sacred duty on the part of every good Bolivian to look for the means of doing away with this disgrace, and converting into active forces the thousands of Indians who to-day are a millstone around the neck of a civilized society."

This work, so auspiciously begun a few years ago, has encountered all kinds of difficulties. The trustees seem not to have managed their responsibilities very well; difficulties have come up between them and the directors; the Government has become dissatisfied with the small amount of educational work done and has withdrawn its support. Most money was wasted in buying a motor-boat, which proved to be unusable; the funds destined for school work are being paid out in interest for a large amount of land, much of which is not usable. The directors have been changed several times, and at present they are looking for another member.

I have not found a sadder situation than this one in all South America. It gives point to the fact that unquestionably the best way to do a permanent work in these countries is to organize it under a strong mission Board which has a permanent constituency, and has developed a policy of management that assures permanency and a business-like expenditure of funds. As one studies the Indian work, he is impressed with the fact that, while the independent workers have really made great sacrifices and have gone through these lands sowing Scriptures and Christian tracts, yet there is a lack of permanency of the work. The poor Indians are sometimes only won to evangelical work long enough to incur the hatred of the community, and then the worker moves along to another field, abandoning them to the persecutions of the parish priests.

In Jujuy, Argentina, I am told that there are five different agencies working among the Indians. The workers come and go, throughout this whole territory. What is needed is a number of permanent centers, well-established, and with a definite policy that will continue through the years, educating the Indians not only in spiritual things, but aiding them, baffled by their contact with civilization, to solve their economic and social problems. In any plans that shall be made, it should be remembered that the

Indians are a distinctively agricultural people; they need to be better fitted for a close relationship to the soil.

United States Minister O'Rear believes that we might induce the Rockefeller Foundation to do something for the Indians, especially in view of their awful physical degradation, brought about by the use of alcohol, the coco leaf, and various evil influences working to destroy them, physically as well as spiritually.

The best book on social conditions in Bolivia is "Pueblo Enfermo," by Arguedas, who, because of the unmerciful exposure of his country's weaknesses, is compelled to live outside of his native land.

Concerning conditions among the Indians, Sr. Arguedas says: "Blinded by different contradictory creeds, under the material and moral influence of the priests, the patrons and public officials, his soul is a deposit of rumors from time past. When the flower of his race was shut up against its will in the heart of the mines, he wasted away rapidly, gaining the help and sympathy of none. This hate has accumulated so that the race has lost its best characteristics. To-day the Indians are the object of general exploitation and general antipathy. When this exploitation in an aggressive and brutal form arrives at a maximum and the sufferers have come to the point when they have gotten beyond the power of human forbearance, then the Indian rises, forgets his manifest inferiority, loses the instinct of conservation, and, listening to his soul, replete with hatred, looses his passions and robs and assassinates with terrible vigor. Authority, patron, power, priest,—nothing exists for him. The idea of reprisals and punishment, if it occurs to him, acts only as on the fiendish tiger, escaped from his den. Afterward, when he has given free rein to all of his passions, let the soldiers, the priests and the judges come and kill and rob—it makes no difference; and certainly they come. Certainly they kill, they rob, they violate, they sow terror on all sides. Those who escape death are taken before lawyers and judges, well-read, whose occupation consists in showing the terrible apparatus of the law. The Indians are put in obscure gaols, and taken out once in a while under the armed vigilance of soldiers and made to work ten hours a day without food sufficient to sustain their poor, weak bodies after so much privation."

There could be no stronger appeal to help these poor, benighted people than the following document, only one of many similar, published in *El Comercio,* a leading daily of La Paz:

"To the President of the Hon. Council of the Province of Arque:

"It is my painful duty to report the following shameful charges against Isidoro Claros, priest of Quirquiavi:

"In a sermon, he told the Indians that those who obeyed the municipality were savages, adulterers, and excommunicated; that neither the municipality nor the President had anything to do with the Church. He recently ordered the Indians to close up a street which the municipality had opened.

"He demands from the Indians taxes he has not the least right to demand.

"In less than a month he has collected from Manuel Beltran $56 for burial rites and $32 for masses, and now threatens to send his Church officials to take charge of the property of the widow.

"From Gavino Checa, another poor Indian, he demanded $12 for having pronounced a blessing over his deceased sister, but Checa, not being able to pay, the priest seized four of his sheep and intends to take possession also of three llamas, the property of the deceased sister.

"From another widow, this heartless wretch has extorted $32 for masses and responses.

"He thinks that, being parish priest, he is the owner of all the property of the Indians, whom he fleeces extravagantly in the face of public outcry. He goes to their preserves in search of sheep, which he secures by saying a few prayers over their belongings in order to keep away the evil spirits. He intrudes into the huts and performs these ceremonies against their wishes. He brings them from their ranches and makes them marry against their will, just for the money it brings him.

"In August last, he whipped a poor widow named Maria Tola from the church to her house, because she had informed the municipality that he had extorted $32 from her. He left her, saying: 'That will teach you to go to the municipality.'

"The man does just as he pleases, and says he fears nobody and no authority."

Besides "Aves sin Nidos" and "Pueblo Enfermo," I have read, during my trip through the Highlands, the History of Bolivia and the biography of Simon Bolivar. Four books[1] more calculated to throw one into the blackest pessimism, would be hard to find. Bolivia had some ten different constitutions between her birth as a Republic, in 1825, and her war with Chile, in 1879. Of all her many Presidents, scarcely one completed his term or died a natural death.

General Bolivar is sometimes compared to Washington, and rightly in many ways, for he rendered a great service in freeing his people from the despotism of Europe. But the study of his life is far from a moral inspiration. His egotism, pessimism and

[1] *Aves Sin Nidos*, Clorinda Matto de Turner, F. Sempere y Cia, Barcelona.

*Pueblo Enfermo*, A. Arguedas, Vda. de Luis Tasso, Barcelona.

*Compendio de la Historia de Bolivia*, A de Uribe y Cia, Madrid.

*Simon Bolivar, Intimo*, F. Sempere y Cia, Barcelona.

immorality are too continually evident for him to be a model for the South American youth.

Too much reading of such literature, and too much witnessing of the pitiable life of the Indians of the Andean Plateau might burden one's heart until it broke.

## IX. CHILE

My visit to Chile was one of the most satisfactory of the whole trip. The Chilean Committee on Cooperation had outlined in detail my daily program for every day of the four weeks that I spent in that Republic. Either the president or secretary of the Committee accompanied me in visiting practically every evangelical center of importance from Antofagasta to Temuco.

From Antofagasta, the center of the nitrate district, which has waxed fat on war profits and developed into a modern city with spiritual needs greater by far than the one worker there can possibly supply, I went south on a coast boat. I was enabled thus to visit briefly several evangelical centers before reaching Valparaiso. The Presbyterian (U. S. A). and Methodist Episcopal Boards conduct practically all the work from the extreme northern border of Chile to Temuco in the south. In the southern section of the country the South American Missionary Society, the Christian and Missionary Alliance, the Southern Baptists, Adventists and Pentecostals are working. Between the Presbyterians and Methodists there is practically no duplication of work, but all the way down this narrow country their fields alternate, making it necessary in visiting either work to cover nearly the whole country.

The progressive city of Valparaiso, with 250,000 people, has been deeply affected by the evangelical work. Much of this is due to the excellent foreign colonies, mostly English, that have so splendidly supported the religious and philanthropic institutions of the city, which include the well-equipped Anglican and Union churches, the Young Men's Christian Association and the Protestant Orphanage. It is no doubt due to the example of the foreign colonies in the various cities, as well as to the missionaries, that such a large number of educational and philanthropic societies are now being formed by the Chileans themselves. This differentiates them as a progressive people with ability for leadership.

The country itself has not been so prosperous for a long time as at present. The exports for the month of June were $20,000,000 and the imports only $2,000,000. Naturally this influences exchange and works a hardship on missionaries and other foreigners whose basis of living is calculated in American or English gold. The Chilean peso, which has been worth about eighteen cents gold for the last several years, is now worth twenty-five

cents. Prices have not come down in proportion; on the contrary, they are rising all the time.

Such organizations as the *Sociedad de Instrucción Primaria,* composed of a number of the better middle-class men, who are giving time and money to the establishment of primary schools, are aiding the Government to grapple with this tremendous problem. At present there are enrolled 338,000 children in the Government primary schools, with 448,000 more children of school age without any facilities for instruction.

The Chilean Government has been recently developing savings banks with great success. The manager of the Valparaiso Branch claimed that Chile is second to France in the percentage of its inhabitants who had savings accounts. Chileans own various commercial enterprises which in other Latin-American countries are in the hands of foreigners. In most of these countries the school desks are imported, but Chile makes her own. Most of her shoes, even those with North American marks, are made at home. Chileans are also investing heavily in commercial enterprises in Bolivia and Argentina. They are intensely patriotic, and have probably the most clearly defined national characteristics of any country in South America. Their national motto is "By Reason or by Force." Their conception of their nation as expressed to me by one of their leading Government officials while I was being entertained at his home, may be summed up as follows:

"Chile is the only country in America that has a parliamentary form of government. This explains why they have so often escaped revolution when there has been plenty of provocation for it. The present President was compelled to change his cabinet eight days after his election, and call to the Ministry of the Interior the leader of the Opposition Party. According to the constitution, the President has the same power as the President of the United States, but since the civil war, in which Balmaceda, the President, was defeated in a contest with the Congress, the real power in Chile has been the Congress.

"In 1910 Chile had three Presidents, two dying in office within a month of one another, and the third being elected by Congress, and yet there was not the least sign of a revolution.

"Chile is, in a sense, ruled by an oligarchy, but it is an oligarchy of those who have become rich and influential by hard work, rather than an oligarchy of the old Spanish families. The present President is a self-made man. The Government pays a pension to the widows of four former Presidents.

"The national spirit in Chile is very strong. Not long ago the Government voted $10,000,000 for new school buildings. A North

American friend wished me to go in with him and secure the contracts for these buildings, but I assured him it would not be possible, because the national spirit would not allow people outside the country to erect such buildings. If the Government had given him these contracts it would have incited a revolution.

"Chile has a strong military force without militarism. All young men from 19 to 21 must serve a year in the army. This gives Chile 15,000 new soldiers every year, and enables her to put 300,000 trained men under arms at short notice.

"You may laugh at me when I say that Chile is the freest country on earth; we are not kept from doing anything that is legitimate; we want our Government to have more authority, but it will not assume as much as we think it should. The Monroe Doctrine, as my friend Professor Bingham says, is obsolete, and it is the one thing that is keeping North America from progressing as it ought in Chile. Do you realize that Chile is the only country that has ever really shed blood to protect America from Europe? That was when Spain endeavored to reconquer Peru in 1864. Chile had no reasons whatever, except altruistic ones, for helping Peru, but she went into the war immediately and suffered heavily. The fleet of the United States lay in the harbor of Valparaiso while the Spaniards bombarded the city, refusing to raise a hand to help South America against a European foe"

I only wish that investigation indicated that the picture was as roseate as my friend paints it. Many people claim that the Government is in the hands of an oligarchy of some hundred families, which oppress the poor to such an extent that a revolution is imminent.

In no country in Latin America has the evangelical propaganda placed more emphasis on schoools than in Chile. Some of the best known schools in the Republic are conducted by the Protestant Missions.

Valparaiso is the center of a most interesting parochial school system. *La Escuela Popular* has been maintained by the Presbyterian Mission, North, for many years. It reaches the children of the church members and others of the artisan class. Besides the large central branch, which has courses from the kindergarten up through the eighth grade, there have been established seven branches in different parts of the city, with a total matriculation of about 1,000. There is a constant demand for the extension of these schools, not only in Valparaiso, but in other parts of Chile. This is due to the fact, (1) that Chile has placed her educational emphasis on secondary schools and more than half of the children of primary age are without school privileges, and (2) that the superiority, both educational and moral, of the missionary primary schools over Government schools is generally recognized.

The fact that *La Escuela Popular* places emphasis on Bible teaching and invites all of its pupils to the Sunday School and preaching services, which are held in the school building, seems to be no drawback to the attendance, which is always as large as the premises will permit.

In every city and town visited in Chile, the need for primary schools was very evident. It was not difficult, therefore, for one to sympathize with the urgent appeal of the missionaries in Valparaiso and other places for the development of a normal school which would make possible the multiplying of evangelical primary schools.

In Santiago one finds an entirely different missionary educational situation from the one in Valparaiso. There are no primary schools in the former comparable to the *Escuelas Populares,* which reach the Church's and other poor people's children. There are, however, two large boarding schools in Santiago, and several in other centers, whose influence reaches out through Chile and to the other republics of the West Coast, which minister to children of the higher classes. The Santiago College of the Methodist Episcopal Church, for girls, and the *Instituto Ingles,* of the Presbyterian Church, North, for boys, have a dominating influence among the schools of the capital. Each has a splendid equipment, although greatly in need of enlargement. Many disinterested observers believe that these two institutions have been the greatest force for righteousness in Chile.

I spent several days in each of these schools, and it would take many pages to tell of the splendid work they are doing. Some criticism has been made of the schools because neither of them has largely touched the life of the Evangelical Church in Chile. Their teaching is entirely in English. They draw their patronage from the higher classes, who are able to pay expensive tuitions. Thus they are not only entirely self-supporting, but earn enough to continually enlarge their equipment.

At times scholarships have been given to evangelical children, but as these come from the uncultured classes, the results have not always been satisfactory. Bible instruction and a warm Christian spirit is maintained in the classrooms. Great good is done by sending out into the community young people who, if not definitely committed to the Protestant Church organization, are sympathetic toward it, and maintain high moral ideals. Certainly such work is eminently worth while.

I found, however, a lack of coordination between the evangel-

istic and educational work in Chile which at first was difficult to understand. With such efficient educational institutions and an unusually strong force of evangelistic missionaries, one is perplexed at not seeing a more rapid growth of the Evangelical Church. I came to believe that the reason is that the missionaries are educating one class of people, and evangelizing another class. Where the church schools do help to educate the church's children, it is only in the primary grades. There is no way of taking them on to the higher grades where they would be either trained directly as Christian workers or developed into intelligent Christian laymen.

So while on the one hand the general community has felt the higher moral ideals taught influential young people in Christian boarding schools, on the other hand, the Evangelical Church has not challenged the attention of the better classes. It started with the humbler classes, and has remained on that same low intellectual level.

The remedy is evidently a provision for secondary schools for the Christian community, with first-class professional schools for training the Church's ministers and teachers, continuing at the same time the splendid work of those schools which are influencing the nation at large and raising its moral ideals. It will be seen later that the Regional Committee adopted plans to carry out these lines of development.

The missionaries in Chile are re-studying, with an open-mindedness that is refreshing, the whole evangelical program.

In a conference with twenty-five ministers and teachers in Santiago, the fact was brought out that there are a great many organizations among the Chileans themselves that are endeavoring to serve the people. The University students are planning a building, for which they have already collected a hundred thousand pesos, in which the students from outside Santiago will be given a home. They are also organizing classes outside the University to help their fellow-students from the Provinces to meet the examination requirements. The problem for the evangelical workers is to get in contact with these philanthropic organizations, and to lead them along the lines of Christian service.

In such circles the idea prevails that the Evangelical Church is simply another ecclesiastical organization like the Roman Church. Many evangelical leaders have come to believe that an emphasis on the program of service and on the national church idea would win many Chileans to the Protestant cause who are

now working for their country's uplift. The oldest missionary present, speaking on the importance of the native leadership, said: "It would be a blessing to the Chilean Christians if all of us missionaries would clear out of the country!" Of course, he only meant to express in the strongest terms his convictions on the need of a national church.

I had a most interesting meeting with the national workers in Santiago. They had appointed a committee beforehand to carefully work out the questions they wished to raise. The following is a summary of their discussions:

1. **Preparation of a National Ministry and the Seminary.** The Chilean ministers have not had an opportunity to prepare themselves for their work, and hence they are very largely incapable of leadership. The Seminary is doing something toward remedying this, and yet its organization is loose. To do its best work, it should have two or three men who would give all their time to it. The Boards have failed to provide scholarships for young men. There are a number of young men who are now ready to go to the Seminary if there were any way for them to pay their expenses.

2. **Relations between Foreign and National Workers.** In spite of lack of funds to sustain students in the seminary, to pay ministers a living salary and to open new work, the Boards were using extra funds to send more foreign missionaries. This is in direct opposition to the recommendation of the Regional Conference in Santiago, which emphasized the need of more national workers. Some thought that there should not be any more foreign missionaries sent to Chile for a while. The majority opinion, however, was that missionaries should only be sent when the number of national workers was proportionately enlarged. It was agreed that this proportion should be one foreign worker to five national workers. The foreign missionaries now on their way to Chile for the Presbyterian Mission will mean that there is actually less work done in extending the Church itself, as at least the house rent of these missionaries must come out of the present budget allowed for the extension of evangelistic work. The rent of a house for one of these new missionaries would pay the entire salary of a Chilean minister.

3. **Salaries of National Workers.** Some felt that there was entirely too much difference between the salaries of missionaries and Chilean ministers. The general opinion, however, was that the missionaries are earning all they are getting; that they were faithful, and the Chileans had no desire to have the missionaries' salaries lowered. They do feel the necessity of their own salaries being raised. One minister had to live on one or two meals a day; another had six sons that he would like to follow him in the ministry, but decided that they could not enter a work that did not give one support enough for proper clothes, or the education of his children. One of the reasons that there are so few young men entering the ministry is because the salaries paid do not allow a decent living.

4. **Larger Participation of National Workers in Administration.** If

a national church is to be developed, Chileans must have something to say about how mission funds are spent. The national workers have made this claim for many years and are just now beginning to see the results, for to-day, in both the Methodist and Presbyterian Churches, Chileans have representation on the Finance Committees.

5. **Literature and Its Distribution.** The need of a united depository for literature is of paramount necessity. As for the kind of literature, stories are particularly needed. They will have a much larger circulation than theological literature, and will convey the truth to the hearts of many more people.

The educational missionaries in Santiago have formed close relationships with the national educational leaders. Several have been called upon to teach classes in the University. It is a great pity that Mr. McLean, of the Presbyterian Mission, just as he was beginning to give all his time to work with the educated classes, had to accept the directorship of the *Instituto Ingles*. Our missionaries, who have such cordial relationships with educational circles, should be given time to cultivate them. If the two mission schools of Santiago should unite, as planned, in furnishing a college course, it would give the evangelical cause a still larger influence.

The Young Men's Christian Association has just sent a secretary to Santiago to open a student branch. The Methodists have recently begun a hostel for young women who attend the University. This most promising work meets with the approval of the State educationalists, and should have larger quarters. This year they had twice as many applicants for rooms as they could accommodate.

Where the national educational leaders are so sympathetic, the evangelical cause should be pushed among the student classes. This would involve not only an intensive work among them, but a strengthening of the evangelistic leadership and the provision of better church buildings. A young Chilean pastor was recently appealed to for spiritual help by one of the leading men of the city. The minister visited him in his home, but was greatly perplexed about inviting him to the dingy little hall where services are held, lest the gentleman be turned against the whole cause before the Gospel Message was fully understood.

The Concepción evangelical work is well established. The Presbyterian and Methodist Churches both have good buildings, and the Methodist Boys' School has one of the finest plants of any evangelical school in South America. It is not at present being used to its capacity, and I should like very much to see it

made into an interdenominational school for the training of the Church's children.

Temuco, in southern Chile, is the center of the Araucanian Indians, the only tribe of aborigines in South America that successfully resisted all attempts to conquer them. They finally became annexed to Chile by their own consent in 1885. Their evangelization is in the hands of the South American Missionary Society, founded by Allan Gardiner. The Mission has a well-developed industrial, educational and evangelistic work. It received Government recognition in 1903, in the shape of a grant of land for an agricultural school.

Many of the graduates of the schools of this Mission are engaged in teaching, evangelism and other activities, in many cases bearing the expenses and furnishing the equipment themselves. The work is suffering deeply for lack of support. The splendid hospital is entirely closed, since the two English physicians have been called to the colors. No new evangelistic missionaries have been sent out for twenty years. The workers have just received word from headquarters that their already reduced allowance must be still further curtailed this year. Some way should be found to advance this most worthy work among the most virile Indians of the continent.

Besides the Indian work in Temuco, which is a city of 30,000, there are evangelical churches sustained by the Methodists, Christian and Missionary Alliance and the Pentecostals. At a meeting of the local workers and those from several towns around, there was a frank discussion of the denominational overlapping which, not to use a stronger term, is very noticeable in this district. Among the suggestions made for the betterment of the work at that meeting were the following:

1. Closer cooperation in Southern Chile, where denominational rivalry disturbs progress.
2. An effort should be made to reach the intellectual classes. Public conferences and lectures in theaters and other places were recommended.
3. Literature is needed to interest the educated classes. Particularly translations of some of the best evangelical novels. Also a clean, non-doctrinal periodical for young people.
4. Better preparation of national workers. An international theological seminary, where candidates for the ministry can get as good preparation as lawyers, physicians and engineers are getting, is imperative.
5. The establishment of a primary school at the side of every church.

6. A general intensification of evangelical work in order to combat the recent very active literary propaganda of the Roman Catholic Church, which is directed against the Protestant cause.

The Union Theological Seminary, organized three years ago by the Presbyterian and Methodist missions, has done a surprisingly large work, considering the handicaps under which it has labored. It now has about ten students, who represent all grades of preparation, as so far it has not been found practicable to have entrance examinations. Classes are held in dark and dismal quarters, with practically no library or other equipment. Six missionaries give part of their time as instructors in the institution, but no one has it as his special work. The presidency has alternated annually between the two missions.

All the workers realize that the time has arrived when the institution must be strengthened by two or three professors being set aside for all their time, and an adequate building erected. Mission Boards can do no one thing for Chile that is of such importance as carrying out the recommendation of the Regional Committee on this point.

The meeting of the Advisory Committee on Cooperation in Chile was held in Santiago after I had visited all the fields. A remarkable spirit of unity prevailed. It was one of the most fruitful meetings of my entire trip. The following extracts from the minutes of that meeting show the most important items in the new program:

**Report of Committee on Message and Method:** It was felt that the Churches might have a larger influence if they would enter into social or institutional work. A trial might be made by renting a building and forming boys' and girls' clubs, gymnasium classes, night classes in commercial subjects, mothers' meetings, musical programs, conferences, etc. This work should be under the supervision of a Board of Directors, to be chosen from the laity. In Valparaiso the Missions are trying to connect the schools more closely to the Church through visits by the teachers to the homes of the pupils. The wives of the missionaries are teaching a half-day in the school each week in order to allow the teachers to make these visits. More Bible Women are needed. A simultaneous evangelistic campaign on a national scale has been found impracticable, but simultaneous meetings were held in Santiago, Concepción and Valparaiso during Easter week. Evangelistic meetings could probably be held successfully in these centers if an outside man could be secured to conduct them. It was decided to invite Rev. G. P. Howard, of Buenos Aires, to conduct meetings for two weeks in each center. The appointment of Robert Elphick, D. A. Edwards and R. C. Scott to prepare for this campaign, was approved by the general committee.

**Report on Church in the Field:** The chairman reported that there is a marked change occurring in the Roman Catholic Church; that it is more active and aggressive. It is multiplying its schools, even advocating the education of every child in Chile. There has been an abandonment of certain practices in the Church. It is more careful of the wines it advertises and has eliminated processions. All this means a rise in the general level of Christian work. The attitude of Government officials is favorable to the school work of the Missions; there is a growing interest in Christianity, but not in religion. "Anything for Christ, but nothing for controversy," was the stand taken by many.

**Report on "Heraldo Cristiano":** (This is a union paper, supported by Methodists and Presbyterians). The chairman reported a deficit at present. The periodical change of editors was not satisfactory. Several urged the appointment of a permanent editor, regardless of denominational connection, in order to give the paper a consistent policy. It was decided to recommend to the Missions concerned that a permanent editor be chosen. A more versatile and progressive editorial policy is needed.

**Report on Literature:** The chairman of this committee reported the following plan for a depository: To form a joint stock company with a capital of 40,000 pesos in shares of 100 pesos each—selling 250 shares with 50 per cent. paid up and the balance subject to call, annually, at the rate of 5 or 10 per cent. if needed. The committee proposes to sell the majority of the shares as follows: Presbyterian Mission, 80; Methodist Mission, 80; Committee on Cooperation in Latin America, 40; American Bible Society, 20; Y. M. C. A., 15; the Valparaiso Tract and Bible Society offering to contribute 700 pesos. No one shareholder shall be allowed to hold more than 45 per cent. of the total issue of stock. Each shareholding Mission or organization shall be entitled to one director, who shall have one vote for every ten shares held by the Mission. Each shareholder shall receive or bear the profit or loss in proportion to the amount of stock held. The Board of Directors shall choose the manager. It is proposed to rent a store-room in the center of the city and handle school supplies as well as evangelical literature.

**Report of Special Committee on Education:** The opinion is unanimous that the Seminary shall have first place among the various union projects which the Boards have been asked to support. The proposed building will require $30,000 U. S. gold at the exchange rate of five to one.

An administrative council of six members should be appointed, which would elect the president and other members of the faculty and outline the policies, in conjunction with a Home Committee, to be appointed by the cooperating Boards. Representation on the Administrative Council shall be in proportion to the amount of capital invested.

It will be expected that national workers be represented in the faculty to as large a degree as practicable.

In order to carry out the plan already agreed upon of establishing a primary school in every city and town where the Missions have a Protestant church, it is necessary to have a Normal School for the

preparation of teachers. The need for these primary schools is so great that if we had the teachers and the necessary funds, primary schools could be opened at once in forty towns where there are churches and chapels. The committee therefore recommends the beginning of a Union Normal School in Valparaiso. An estimate of about $25,000 was made for securing necessary property and meeting running expenses for the first year. The original expense shall be borne equally by the Missions which join in the enterprise, and the administration shall be in their hands.

To meet the present urgent need, and until a building and teachers are provided, the committee recommends a yearly grant to the *Escuela Popular* in Valparaiso of 2,400 pesos ($600 U. S.) for rent of a building suitable for dormitory, and of 5,000 pesos ($1,200 U. S.) as a scholarship fund for ten girls at 500 pesos each.

This committee recommends that the *Colegio Americana,* in Concepción, be made into an academy on an interdenominational basis, similar to our Church schools in the United States, with the definite aim of preparing young men for Christian work. In order to make this possible, it will be necessary to provide free tuition for poor students who are to be chosen from the boys of the churches and primary schools. An endowment will be necessary to secure the financing of the institution and the extra equipment necessary. The plan would include an industrial department, which would afford a means of partial support for the boys as well as teach them a useful trade. This committee would suggest that the Committee on Education be empowered to work out the details of this plan.

This committee recommends that in connection with Santiago College and the *Instituto Ingles,* a junior college course be begun. For the present two extra teachers, one for each school, will provide for this course. The Directors of the two institutions named are asked to work out a plan in consultation with the chairman of the Committee on Education. The financial support of this course would come from the fees and contributions of the Mission Boards, looking forward to a permanent endowment. The class-rooms of the Union Seminary will be available for the use of the students in this course.

**Report of the Special Committee on Institutional Work:** This committee reported that, in their opinion, institutional work should be opened in two centers—in connection with the Presbyterian Mission in Valparaiso, and in connection with the Methodist Church in Santiago. The committee recommended that a Board of Directors be chosen among the laymen, and that this board secure a manager for the work. The committee endorsed the work-yard recently opened by the Salvation Army, and expressed their desire that other cities provide such aid as this work-yard gives to the man out of work and in need of food and a bed.

The committee also adopted a constitution, which will be found given in full in an appendix to this Report.

Here is a strong, virile program, involving strengthening the theological seminary, the reorganization of an existing school into an interdenominational academy for the education of the

Church's children, a union normal school, the development of a Christian college from the two existing schools in Santiago, the establishment of an Evangelical book-store in the capital, and the beginning of institutional work in Valparaiso and Santiago. This does not involve the expenditure of a very large amount of money, because every project is built on an existing institution. If the home constituency will back these plans, ten years from now will see the Evangelical Church exerting a much greater influence on this republic.

Morally speaking, Chile is a very needy land. While her Roman Catholic clergy probably are intellectually superior to those of any other South American country, yet the Church, in combination with the land barons, is shamefully exploiting the people, and doing little to teach them that morality and religion are directly related. While one quickly learns to love the Chilean people, and to admire their strength in many things, he cannot close his eyes to the terrible social conditions, where most of the "better-class" men support concubines, and the *Cholos* live in the most promiscuous relationships; to the intemperance which is rapidly eating out the vitals of the race; to the prevailing dishonesty in commercial life; to the opposition of the laboring classes; and to the appalling lack of a religion that inspires unselfishness and spiritual longings. I know of no country in Latin America which needs more, or has a better basis on which to build a strong Evangelical Church.

## X. ARGENTINA

I spent five weeks in Argentina. Entering from Chile by the Andes mountains, I visited the western metropolis, Mendoza. From there I went by way of the progressive city of Cordova to Tucuman, the "farthest north" of Argentine cities. Turning south through Rosario, Santa Fé and Buenos Aires, I visited Bahia Blanca, the southern metropolis. Thus I saw Argentine life not only at its capital, but in the principal centers on its frontiers.

Each one of these frontier cities is full of modern improvements, and by its hustle, pride and progress reminds one of the western cities of the United States, with the advantage possibly on the Argentine side. This may be because the Federal Government gives more substantial help in city building in Argentina than in the United States. At any rate, it seemed to me that there are a greater number of monumental public buildings in the Argentine cities, fewer unpaved streets, more strict building regulations and infinitely better park systems. Even in a little town like Posadas, with 15,000 people, on the frontier between Argentina and Paraguay, there are a well-kept plaza, a splendid municipal government building, a good two-story railway station, paved streets, artistic holders for the electric street lamps, and a capable police force.

Taking only one department of national life, viz., hygiene, we find a thorough system of education on the subject in every part of the country. In the public schools, charts, publications and moving pictures are used; a series of books is published by the Department of Health at popular prices. One called *Higiene del Obreror* (Hygiene of the Laborer) not only takes up tuberculosis and other similar diseases, but treats of the dangers of alcoholism, relationships between laborer and employer, and many other interesting questions. Infant mortality has been reduced from 18.5% in 1874 to 9.9% in 1913 (London's is 10.44%), and total mortality from 22.71% in 1894 to 15.5% in 1913. Similar advances have been made in many other departments of life.

The impression one gets as he visits the frontier as well as the more populous centers, is that Argentina is a well-organized country, a country that has found itself, a country that is going somewhere and knows where that somewhere is.

Yet it is only at the beginning of its development. It has two hundred and fifty millions of acres of tillable soil, and only fifty millions under cultivation; an extent of territory which, if as densely populated as Italy, would contain 360 millions of people. Buenos Aires, the third greatest city in America, the second port in America, has the finest newspaper building in the world, subways, fashions, motor-cars, clubs, parks, that make the stranger's eyes fairly bulge out with surprise.

Unlike other Latin-American countries, the population of Argentina is almost purely of European stock. About half of all the pure whites in Latin America live in Argentina and Uruguay. The few Indians that remain are now found entirely separated from the rest of the population, inhabiting only the Chaco (the district north of Tucuman), and Patagonia in the extreme south. Argentina is doing for the old European Latin races what the United States has done for the old European Anglo-Teutonic peoples. Ninety-two per cent. of the foreigners of Argentina are Latins, Italians and Spaniards predominating. In Buenos Aires in 1913, out of 50,700 births only 15% were of Argentine parents. In 1911, 225,000 foreigners entered the country. The melting pot boils here south of the equator with as much fervor as it does in the United States.

The attorney of a great railway system, a former Minister of the Interior, said to me that when he came to a difficult point of Argentine law, he generally went to the court records of twenty-five years ago in the United States, and would nearly always find that the matter had been faced by us. "We are practically repeating your history, and our problems are your problems of twenty-five years ago," he said.

One is impressed with two other characteristics of Argentina, her egotism and her materialism. Egotism is a common trait of youth, of success, of the self-made man. Among nations it is akin to patriotism. But it is trying on the patience to have it everlastingly displayed on all occasions by the most educated as well as the most ignorant. García Calderón's idea that South America is developing a new Latin race receives little support in Argentina. "That's all bosh—good enough for books, but it's not fact. We in Argentina are not developing any Latin race; we are developing an Argentine race." This was said to me by one of the leading sociologists of Argentina. "We are not Latin Americans, we are not South Americans,—we are Argentines," said another intellectual leader. In a conference to discuss educational questions a young university professor said, "The fact

is that we haven't anything to learn from other countries about educational systems." A few are found who recognize the limitations of their country, but the majority seem to reason like the old slave who mentioned that his master was the greatest man that ever lived—greater than Washington, greater than Lincoln. "Well, anyway, he isn't greater than God," argued his companion. "No," was the reply, "but he is young yet."

What kind of men are being formed here, and how are the Evangelical forces contributing to the shaping of this rich young nation, its schools, its press, its social fabric, its government; its moral and spiritual ideals in the home, the store, the street and the farm?

Practically all visitors are struck with the materialism of the average Argentine. As one says, "Here the people are so indifferent to all religions that they have no time to be hostile to any. There is perfect liberty, authorities and people alike seeming to look on religious work as an amiable form of insanity." The governing classes are openly opposed to the Church. The educational leaders are largely atheists or materialists. The laboring men are developing a socialism which has as one of its strongest planks opposition to religion. Roman Catholic authorities, as well as other religious agencies, and a few of the national leaders, are painfully cognizant of these facts.

A cataloging of the evangelistic forces doing work in Spanish in Argentina is difficult. There are many small organizations, independent workers and individual congregatioons. Some of these are doing great good. The influence of others is toward a wrong interpretation of the Gospel by the community, which regards them as more fanatical than the Roman Church. Some of the churches of foreign communities are gradually realizing their duty toward the people among which they live, and are opening work in Spanish. The regular mission boards that are members of the Committee on Cooperation in Latin America, doing work in Spanish, are the Methodist Episcopal, Southern Baptist, Disciples of Christ, Christian and Missionary Alliance, and the Evangelical Union of South America. The Methodist Mission is the oldest, and easily predominates, having more than twice the work that any one of the other organizations has—nearly as much as all others together. Their churches are established in all parts of the Republic. They maintain the only three mission boarding schools, and the only theological seminary except that of the Baptists, and the only orphanage except that of the South American Missionary Society.

The Southern Baptists have the next most widely distributed work, with seven missionary families. Their work is entirely evangelistic, with the exception of a few day schools and their theological seminary in Buenos Aires. They have their strongest work in Buenos Aires and Rosario, extending west to Mendoza. The Disciples of Christ so far have work only in Buenos Aires, but are planning to extend through the northern provinces and into Paraguay to Ascunción. The Christian and Missionary Alliance has nineteen evangelistic workers in Southern Argentina. The Evangelical Union of South America has six missionary families. Its work is largely in the province of Buenos Aires.

The Brethren of England have a very large work in Argentina, but their statistics are hard to get. Most of their congregations are attended by voluntary pastors who earn their living at other work. One of their leaders told me, however, that they had forty paid workers and the largest membership of any Church in Argentina. They generally keep to themselves and reject any cooperative plans, though there are notable exceptions. Their program is entirely individualistic. The American Brethren have a good local work in Rio Cuarto, with two missionary families. The Salvation Army has a very extensive work in Argentina. It is not only rescue mission and charity work, such as the Army does in the United States, but also that of an evangelistic nature, such as any church would do. Its philanthropic plan is encouraged by the Government and by many leading citizens who gratefully appreciate it. The Y. M. C. A. has an outstanding work in Buenos Aires with its own well-equipped building which houses a large City Association and a Student Association which has done the most notable work among students in Latin America.

These forces do not begin to occupy the territory. If all the missionaries, preachers, teachers, and other evangelical workers, native and foreign, were placed in the Province of Buenos Aires there would be only one for each 6,500 people. In Buenos Aires, with 1,700,000, there are fewer than twenty churches and halls for Spanish-speaking services. In Bahia Blanca, with 100,000 people, there is one resident Protestant minister, and there are no teachers. In the provinces of Mendoza, San Juan and San Luis, with 457,584 inhabitants, there are five ordained ministers and a few volunteer helpers, with eight churches. The country districts, from which we draw most of our ministers, are practically unreached in Argentina. And if we think of the unreached classes of people, space would hardly permit of their mention.

The question of territorial distribution has not occupied the attention of the forces because it has been thought that there was little question of duplication of work while there was so much land remaining to be possessed. The great advantage of having an agreement covering territory is to get all parts of a country occupied—not to repress the organizations in the extension of their work. A well laid out plan of occupation, with each organization accepting certain territorial responsibilities, would greatly hasten the evangelization of the land. Some of the organizations would object to entering into any agreement that would exclude them from any territory, but probably all but one would be willing to have certain spheres of influence recognized. An arrangement of this kind, starting from Buenos Aires, might locate the Methodist work through the northwest to Tucuman and west to Mendoza; the Baptist work west to Mendoza, and to the south; the Evangelical Union and the Christian and Missionary Alliance, the Province of Buenos Aires and south; the Disciples of Christ, the three northern provinces in the direct line to Paraguay. Buenos Aires, Rosario, and other large cities would naturally be open to all whose strategy seemed wise to call for their occupancy.

The same kind of a cooperative program in education would put Argentina where she ought to be in the matter of evangelical schools. It is hard to understand how so many organizations that have always stood for educational work in other fields have failed to establish it in Argentina. The Government has done more in Argentina than in any other Latin-American country for education, but even in Buenos Aires 40 per cent. of the children are out of school. Fifty per cent. of the Argentine population is illiterate. High prices for land, difficult government regulations, competition with the best government schools—none of these things in other countries has kept the Church from establishing her own school for her own children and for the moral inspiration of other educational enterprises. It should not do so in Argentina. But if the evangelical cause is to catch up with the average in other Latin-American countries, to say nothing of doing what the others recognize as their obligation, it will have to be through a well-coordinated plan, which will include not only union institutions but the assignment to each of the organizations certain special schools for them to develop, and in certain districts. It is to be hoped that the new movement of the Methodists and Disciples toward a union educational work will be the forerunner of a general plan which shall include every evangelical agency in the country.

As already stated, only the Baptists and Methodists have theological schools. The Disciples of Christ have already begun to cooperate with the Methodists in their school, and there is a proposal for the Evangelical Union to do the same. The Seminary has no professor who gives all his time to the work. The course is in great need of strengthening, and the students should be given better foundation before being accepted. When the new International Union Seminary shall be established, the missionaries are in favor of the existing seminary in Buenos Aires becoming more of a boarding department of Ward Institute for prospective ministerial students, and a Bible School for those not prepared to take the higher training. The Missionary Alliance Mission has recently announced its intention of opening a Bible School at Azul. There will always be a need of such schools to train the humble minister, the colporteur, and other workers who cannot take the advanced training of the Seminary, but who are just as much needed in the economy of the Kingdom as the intellectual leader. In the movement now being promoted in all parts of Latin America for well-organized theological seminaries with stiff course of study, no one should think that this means an elimination of the training school for the more humble workers. Experience shows, however, that it is generally exceedingly difficult for the two to be conducted together.

Argentina is particularly fortunate in material for a strong ministry, through the great number of young men who have inherited through their foreign parentage and a long line of ancestry the best traditions of Protestantism. On meeting the present ministers, one is immediately impressed with the great number, much larger than in any other Latin-American country, who come from Protestant stock, generally Lutheran, Waldensian or Non-Conformist.

In a certain sense there seem to be few problems in mission work in Argentina. At least, few outside of the administrative problems which each individual organization must face for itself. One receives a cordial welcome from the workers and is invited to speak to the people on general inspirational themes. But he experiences little of the feeling that here as in some other fields, workers are grappling with the great common problems of territorial occupation, of social service and community betterment, of union evangelistic effort, of adjustments between missionary and state education, of guiding common yearning toward a united national church, etc.

While Argentina is undoubtedly the most progressive, materially speaking, of all Latin-American countries, in evangelical leadership, it is the least aggressive. Compared with Mexico, Cuba, Porto Rico, Chile, and Brazil, it is far behind in evangelical education, having only three small boarding schools with a total of less than one hundred boarders. Excluding the schools conducted by Mr. Morris, in Buenos Aires, which are not under missionary control or support, there is no evangelical school of anything like the influence that several such schools have in each of the other countries named. There is no evangelical hospital. There is no regularly organized institutional work conducted by any evangelical church. One worker said to me that the church in its fifty years of existence cannot be said to have produced any native leader, outside those of foreign parentage, educated in foreign lands, whose influence extends beyond limited evangelical circles. There has been no cooperation in the production of literature, in planting schools, nor in the delimitation of territory. There had been, until the Panama Congress, no organization for the workers of the country except an afternoon and evening meeting once a year, which could only hold all concerned by having it strictly understood that it was only for the development of the spiritual life, with no discussions allowed on comity or practical cooperation.

The only effort that has ever been made to get representatives of all the evangelical forces of the country together to study unitedly the problems of the churches was the Regional Conference following Panama. As is well known, that conference failed to receive the cooperation of a large number of the Christian workers. The reason dated back to the period of organization of the Panama Congress. The change of name of the Congress and the so-called Caldwell resolution was the provocation of a protest by some forty Argentina workers, who thought they saw in these two things a "surrender to Rome." These brethren were further stirred by believing the Organizing Committee of the Congress did not pay any attention to their protest, as the letter in answer to it, sent to the first signer, was not reported to the others. The Deputation from Panama that held the Regional Conference in Buenos Aires was able to convince some of the protesters that the Committee on Cooperation was evangelical and orthodox. Others, however, among whom were some of the most influential men in the evangelical movement, continued their opposition with full force. The Continuation Committee of the Regional Conference

was only able to perfect its organization a few weeks before I arrived in Argentina. The committee was called *"Junta Evangelica Central"* (Central Evangelical Council) instead of the common name Committee on Cooperation adopted by other Regional Committees, hoping to make the way easier for some to enter. At least four societies had refused to elect members at th time of my arrival at Buenos Aires, and there was at the time of the writer's visit still a good deal of confusion about the whole matter.

The president of the English-Speaking Pastor's Association of Buenos Aires invited the Christian workers of the city to meet me at the Scotch Church. After my address we had a discussion as to the possibility of Argentina doing what I had told them was planned in Chile, Mexico, Cuba and Porto Rico, for a union depository for Christian literature. Those present seemed to favor the matter. While some of the objectors had considered it wise to stay away from the meeting, lest it be considered that they were endorsing Panama, yet all but one of the organizations that had not yet appointed representatives on the Cooperation Committee were represented. The question naturally arose as to through what agency the plan for a union depository might be developed. This brought out a general discussion of all the past differences in regard to Panama. Several stated that they had no further objections to cooperating since they had learned that their protest sent to New York had been given due consideration. Others that if they could have assurance that "Bulletin Four" was not still binding, they would be ready for a forward movement; at least one other maintained that Panama was the most colossal mistake, the most retrogressive movement ever made in Latin America, and the further missionaries stayed away from it the better off they would be. I assured them that the Committee on Cooperation had no special schemes to foster, that it only pushed those part of the findings of the Panama Congress that appealed to the best judgment of Missionaries and Boards. That the whole Congress was only an incident (though a large one) in the cooperative movement in Latin America, and that if it would help any one's conscience to leave out references to Panama in their constitution the Central Committee would make no objections. Between that time and the meeting of the *"Junta Evangelica Central,"* its executive committee agreed to change the constitution, leaving out references to the Panama Congress, but keeping in all that was essential to an efficient committee on cooperation. So at the meeting of the Junta, July 25-26, there were

representatives present or excuses sent for all evangelical forces in the Republic, so far as I know, with the exception of the Southern Baptists, the Plymouth Brethren, the American Brethren, and the Missionary Alliance. The latter two have no work near Buenos Aires, and I am afraid did not receive the invitation in time to arrange for representation.

A very fine spirit prevailed during the two days' session of the Committee, and for the first time there was a frank exchange of ideas and a definite planning for certain cooperative enterprises. A number of times during the sessions the presence of the Spirit was specially manifested. Over and over again the earnest desire for a forward movement, with all united, was expressed. One worker said that he spoke for many when he referred to the great lack of fellowship in the past; that sometimes it had so discouraged him that he was on the point of giving up the ministry; that there sat a brother worker who just announced that he had been in his same city for twelve years, and to-day was the first time they had ever met; that such conditions must not continue.

The principal discussion of the first day was concerning the constitution of the new organization, and the general principles of cooperation. I was given opportunity to explain at length the work of the Central Committee and the principles and methods of cooperation, as worked out on other mission fields. This was the more necessary in Argentina, for it had fewer representatives at Panama than any other country where cooperating committees were organized. There is only one man on the Committee who was at the Congress. There was unanimous agreement to the constitution as finally adopted.

The second day was given to discussion of cooperative plans in literature, evangelization and education. It was decided to establish a union book depository, with a sales room in the central part of Buenos Aires. The project was received with great enthusiasm. The following will, no doubt, participate, taking shares more or less in proportion to the amount of their work. The Methodist Episcopal, Southern Baptists, Evangelical Union, Disciples, Anglicans, Scotch Presbyterian, Y. M. C. A., Y. W. C. A., American Bible Society, Salvation Army, the Gospel Press.

The Committee on Cooperation in Latin America is asked to take a certain number of shares, and individuals will be solicited. If Boards will back the enterprise, it will not only do much for the distribution of Christian literature but be the means of drawing the workers together along other lines as well. What is

needed is some practical demonstration of cooperation that will show that united effort does not mean either sacrifice of principles, or the other man always getting the best of you. The most lamentable thing about the work in Argentina is the suspicion with which different brethren regard one another. By trusting one another in some cooperative enterprise like the proposed book store, that faith in one's fellow-workers, always so necessary, will be developed.

The matter of the union of some of the papers, especially the ones published by the Methodist Episcopal and the Evangelical Union, which is already interdenominational, was discussed, as well as the uniting of several presses. But the time is evidently not ripe for this. There are eighteen evangelical papers published in the Argentine. There are six different hymn books in use.

Mr. Torre, of the British and Foreign Bible Society, made a profound impression by his report of the union evangelistic services he attended in São Paulo, Brazil. A committee was appointed to study the question of organizing such in Buenos Aires and other cities. The time is ripe for such an effort and it would bring great blessing to the churches.

Dr. Browning, our new educational secretary, was present, and rendered invaluable aid in the discussions. His work was explained and he was given a hearty welcome by the committee. The need of better trained ministers was emphasized by him, and the Junta unanimously passed a resolution endorsing the proposed International Faculty of Theology and Social Sciences.

It is pleasant to report that in spite of the difficulties of cooperation among the force in general, during my visit the Methodist Episcopals and Disciples of Christ come into very close unity in their educational program and the occupation of territory. It will be remembered that some time ago the Disciples of Christ brought the matter of extending their work into the provinces of Entre Rios, Corrientes and Misiones, Argentina, and into Paraguay before the Committee on Cooperation, and that the Committee left it to them and the Methodist Episcopal Board, who had previously occupied this territory, to adjust. At a meeting of the two missions, on July 10, the Methodists magnanimously agreed to cede all their rights to territory in the Republic of Paraguay and in the provinces of Corrientes, Misiones, and Entre Rios, with the exception of the narrow strip along the Uruguay River and International railroad up to Concordia. This latter strip was only retained because of its close proximity to their work in Uruguay.

Acting on an invitation of Bishop Oldham, who unfortunately was not in Argentina at the time of my visit, these two missions also considered the question of uniting in the development of Ward Institute, a Methodist day and boarding school that is in the beginning of its development. The two missions decided to recommend to their Board a joint financial and teaching responsibility in the development of the school into a first-class institution that will be a feeder for the Theological Seminary, and also provide a primary and secondary education for children of church members and the general public. It is hoped that the two Boards will take up the work of making this a representative institution for evangelical education in the greatest city in Latin America. The Disciples of Christ are already cooperating in the Institute and the Ministerial Training School to the extent of furnishing one teacher. They have just voted to take their full half share in the Ward Institute. A temporary board of control, consisting of the foreign missionaries of the two Boards teaching in the Ward Institute and one other representative from each mission, was formed to advise with the faculty until the Boards should appoint a permanent committee.

The last interview I had before leaving Buenos Aires was with the University professor, to whom I referred in the opening chapter as delivering lectures on New England Protestant life and desiring to organize a religious congress to face the moral needs of Argentina.

This professor's open search for spiritual truth for himself and his people was not unlike what I found in other leaders of intellectual life in Argentina. But they are not aware that the Evangelical Church has anything for them. I left on the river steamer for Asunción, with the appeal of these men heavy on my heart. Is not the Gospel of Christ for them also? Will not the Evangelical Church of Argentina enlarge its program, and so present Christ to them, as well as to the humbler classes, that He will be to them the fairest among ten thousand, the One altogether lovely?

With such intellectual leaders, with many philantropic agencies, with publications like *El Mundo Argentino*, which gives weekly selections from the Scriptures, with many other organizations and individuals who have the spiritual interests of their country at heart, the Evangelical Church could "show the way of the Lord more perfectly." There are now a few men within the circle of Argentine evangelical workers who are well qualified for such

leadership, and should be set aside for it. Then mission boards, after earnestly facing the question of the best way to enlarge their work to serve the whole nation and reach every class, should send other men who are specially trained for such service.

The call of Argentina is not the plaintive call of Ecuador or the Congo. But it is no less imperative. South America cannot be won unless its most progressive nation is won. A progressive nation with a complex and diversified life cannot be won without an inclusive program that will project the Gospel into every department of that life. At least one representative church building, accompanied by an educational or institutional work sufficient to compel the attention of the general community, should be established without delay in the cities of Rosario, Mendoza, Cordova, Tucuman, Santa Fé, Paraná, La Plata and Bahia Blanca. In Buenos Aires a like program should be carried out in the several different parts of the city, located according to an agreement among the forces that will provide for every section being reached with an outstanding Christian service.

## XI. URUGUAY

Uruguay is the smallest of the South American countries, but probably the most advanced intellectually. One-third of its population is found in the city of Montevideo (population 400,000), which is considered by many as the greatest center of intellectual life in South America. Not only for this reason, but because it is a small country, free from international jealousies, much the same as Switzerland is in Europe, it has become the home of a number of international organizations, and a favorite center for holding international conferences. It is the only place on which the International Student Organization of South America could agree upon as headquarters. A young priest in Peru told me that he as just returning from his advanced Theological Course in Montevideo, where the Salesian Fathers were sending their men from all parts of the continent for advanced training. The Continental Committee of the Young Men's Christian Association, after careful investigations, have located their headquarters in Montevideo,—as have several other organizations.

The open mind prevails in a peculiar way in Uruguay. A good deal of social legislation has been recently passed. There is meeting at present a constitutional convention to revise the constitution so as to give a larger influence to modern democratic life. Among the many reforms which this constitution is expected to provide is the separation of Church and State. The government supports the only approach to a Woman's University that I know in Latin America.

Evangelical work probably has a larger influence in Montevideo, and it has been suggested as the best place for the inter-Memorial Church there is the best Protestant church building in South America, and probably has the highest intellectual average in its membership, which includes University Professors, Government officers and other leading citizens. For these reasons Dr. Webster E. Browning, recently elected by our Committee Educational Secretary for South America, has been located in Montevideo than in any other city in Latin America. The McCabe national Union Theological Seminary.

Dr. Browning, who has lived in Chile for more than twenty years, was at first somewhat doubtful about Montevideo's being the best place for his center, but after several months' residence

there he is entirely convinced that it is the best place for his headquarters. In two days' time he can reach Santiago, Chile; in one day he can reach Southern Brazil; in a night he is in Buenos Aires; in two days in Paraguay; and when the small gap is completed on the Argentine-Bolivian Railway, he can reach LaPaz in five days. He and his family in their five months' residence have already become identified not only with the evangelical forces, but the general intellectual life of Montevideo.

This is as good a place as any to speak of the work of our Educational Secretary. The recommendation for his appointment was made by the Deputation holding the Regional Conferences in South America. His work was outlined by our Committee as follows:

"To study carefully the existing evangelical schools, their curricula, influence on the native church and community, and their relationship to government education; this to be done as far as possible by personal visitation of schools. To help these schools, as far as they may whole-heartedly desire such help, in improving each of the above named points: to help standardize the curricula of mission schools in a given country, relating them in a helpful way to one another and to the government schools; to encourage improvement in the teaching forces by means of educational conferences, private study, etc.; to aid in the federation of mission schools in certain districts; to encourage union schools where desirable; to give special attention to union educational enterprises fostered by the Committee on Cooperation; to help evangelical schools to secure the best teachers; and to seek to influence government schools as to the moral purpose of education as viewed by our Christian religion."

Dr. Browning met me in LaPaz, and we were together part of the time in Chile, and Argentina, and for all the trip in Uruguay, Paraguay and Brazil. The fellowship with him meant more than is possible to express, and his experience as the Director of the Instituto Inglés in Santiago, made his counsel of special help in dealing with problems of cooperation, especially those of education.

The beginning of such a work as we had in view for him is naturally difficult, and details are hard to define, but during our travels the importance of his work was greatly emphasized, and we were able to see with ever-increasing clarity just what his program should be. An illustration of his work is his visit to LaPaz and Lima with Bishop Oldham when the Bishop requested him to especially examine their educational situation in these cities and recommend to him the best solution of their problem. He performed this service in a way highly satisfactory to the Bishop.

In the near future he will be occupied with the organization of an evangelical Teachers' Institute for Argentina, Uruguay and Southern Brazil, aiding Ward Institute in the new program as planned by a union of the Methodists and Disciples in that institution, helping the Girls' School in Montevideo in its new building enterprise and giving assistance to the organization of the International Union Theological Seminary. He can be called at any time by any mission school or mission board to help in the solution of educational problems.

All during our trip he was busy helping the teachers in the different missionary schools in the solution of their problems. One looks forward with joy to the new element of strength that he will bring to the evangelical schools and to the whole cooperative work in South America.

In view of the progress made in reaching the intellectual classes, the following notes on a meeting held with the workers in Montevideo are interesting:

"Educated Latin Americans are not rejecting religion, but they are rejecting the dogmatic presentation of it. Great national leaders in Uruguay recognize the necessity of a religious basis in life. Roman Catholicism does not disturb us. Its leaders are not sufficiently strong for their persecution to amount to anything. A deed of helpfulness does a great deal more to promote the evangelical cause than most of our sermons do.

"One of our pastors has succeeded in bringing the intellectual classes to the Church. He has preached not dogmatism, but life, and it has appealed to the cultured people of the city. Others have preached to believers, and while they have built up these believers, they have not reached the outsider. Some of our oft-repeated religious formulas mean nothing to the man outside the Church. We should use lectures in public places more, for a Latin considers that he is compromising himself in entering into a form of worship with the Protestant, but he is willing to listen to a lecture.

"The missionary must be intellectually equipped to do more than merely refer to the authority of the Bible. For the educated Latin does not recognize its authority, and considers our constant quoting of it as an attempt to prove our case by reference to our own hypothesis. A program of community service can always secure his support, and if the Protestant Church does not present its plea in such a manner as to identify itself with

this spirit of service, it can hope for little progress among the intellectual leaders of the nation."

The Methodist Episcopals and Southern Baptists are the two sufficient missionary forces in Uruguay. The Waldensian Colony forms a strong Protestant influence. A number of their young men have graduated from the National University, and no doubt the high-grade theological seminary like the one planned for Montevideo will find among these youth of strong evangelical traditions a number of students.

## XII. PARAGUAY

A journey from Buenos Aires, up the river Paraná a thousand miles, through Northern Argentina and Paraguay to La Asunción, and down through the heart of the Republic to the Argentine border by rail, is a unique experience in travel. This trip developed into the visit of a deputation, instead of that of an individual. Dr. W. E. Browning, Educational Secretary of the Committee on Cooperation, Rev. Tolbert F. Reavis and Rev. Clement M. Morton, of the Disciples Mission Board, joined me, making what is probably the most representative company of Protestant Christian workers that ever visited faraway Paraguay to investigate the problem of bettering its spiritual life. From letters of introduction which Dr. Browning carried to ex-President Schaerer and from my acquaintanceship with several prominent citizens whom I had met at the Pan-American Scientific Congress at Washington, we were immediately received as practically the guests of the Government. The General Director of Primary Instruction was designated to attend us during our visit. We were received in unhurried audience by the President of the Republic, by the Minister of Foreign Relations, by the Minister of Public Instruction and Worship, and by other prominent officers and citizens. The wonderful archives of State, rich in rare manuscripts and valuable historic documents, found only here, were opened to us. A choice collection of books and pamphlets on Paraguay was made for us without cost. Official automobiles were placed at our disposal. Had we been special representatives with plenipotentiary powers from the United States Government we could have received no more careful attention. Our hearty reception by the Paraguayans was no doubt helped by the way our own Minister, the Hon. Daniel F. Mooney—a good Ohio Christian gentleman—welcomed us. Among his many attentions was a breakfast at the Embassy, at which were present a unique combination of cabinet ministers, educationalists, and representatives of Protestant Christianity in Asunción consisting of the Uruguayan Captain of the Salvation Army and Mr. J. A. Davis, a recently arrived Independent missionary. From the fellowship at this breakfast and on other occasions, I took our warm reception to signify a real desire which the better elements of Paraguay—so long isolated from the rest of the world—felt for help-

ful intercourse with the outside world, and especially with the United States.

The following extracts from an editorial in *El Diario,* the leading daily of Asunción, express this hunger, which is really pathetic in its intensity:

"There has just visited our country a private mission of distinguished North American educationalists who, in representation of different universities and educational institutions of that country, are studying the South American countries, their systems and organization, at the same time that they are collecting other data no less interesting, relating to the general culture, history and social conditions, present and future.

"As was well said by one of our distinguished guests, these countries, and Paraguay especially, a new and little known country, which offers a vast field of action to progressive initiation, are not only beginning to awaken a very live discussion and interest among the business men, but also among the students, professors and intellectuals who, with relative frequency, visit from time to time these places and study them. The work of spontaneous and authorized propaganda that these emissaries of North American culture are making, and the drawing together to which they are contributing by the double relationship of material and intellectual exchange, cannot be less than beneficent and helpful in all ways.

"On comparing their personal experiences with their knowledge, either resulting in rectifying or amplifying this, such students are placed in a condition to lend invaluable and disinterested service to the common cause of the American peoples, and there is no doubt but that they will have a profound influence on directing toward us a great reserve of energy and of useful factors which we so much lack in order to push the development of these countries.

"The halls and centers of culture of the United States are a gigantic workshop of actual activity where there is operating one of the greatest transformations destined to influence the progress of the whole continent. For over us are poured the treasures, not only of her pockets, her workbenches and the commerce of her multi-millionaires called to exploit our natural riches, but also the spiritual treasure and the high-grade education of her universities and colleges, molders of character, real human factories productive of a sane and strong race, cultured and moral.

"We welcome, then, these messengers representing the friendship and love of the North American educationalists who, with methodic labor, patiently and silently, are also efficient collaborators in our own progress."

Because so little is known of Paraguay, it may be helpful to refer with some detail to its past and present.

## History

More than any other country I know, is the understanding of the past of Paraguay necessary to appreciate the present. Asunción, the capital, was destroyed, and the country almost depopulated a half century ago. What one now sees is practically the

development from 1870. In Spanish colonial history, Asunción, founded in 1537, forty-three years before Buenos Aires, was, during three centuries, recognized as a most important center, Paraguay being the site of the famous Jesuit Missions. In 1811 independence from Spain was declared. Soon afterward Dr. Francia became Dictator, and ruled with the iron hand of despotism till 1840. He refused to have relations with the outside world, even closing the Paraguay River to international traffic. His subjects were only allowed to refer to him as "El Supremo,"* and when he appeared on the streets every one else had to retire to their homes and close their doors. Carlyle calls him one of the greatest men of his age.

Francia was succeeded by Lopez the First, who ruled in a paternal manner, establishing relations with the outside world. He constructed the first railroad and telegraph line in South America. At his death, in 1862, he was succeeded by his son, the second Lopez, who was obsessed with the idea that Paraguay should dominate South America. It required the combined forces of Brazil, Argentina and Uruguay, fighting for six years one of the bloodiest wars in history, to conquer Paraguay. This was only accomplished after the population had been reduced from about 1,000,000 to less than 300,000—only about one-tenth of the survivors being men. This meant practically the beginning anew of the building of the nation. This must be always kept in mind when we find the country so far behind in its physical and spiritual development.

## The National Resources

With such a climate, practically every product of the torrid and lower temperate zones is easily produced. Oranges are grown with less effort and risk in Paraguay than in any country in the world. Enough oranges rot on the ground every year to pay the national debt. The highest average per acre of cotton produced anywhere in the world is in Paraguay. And yet this crop is practically undeveloped. The *yerba mate,* or Paraguayan tea, is famous the world over. As for grazing lands, an old cattleman from Texas assured us nature complies with practically every need. The forests are filled with valuable timber.

In the midst of such natural luxury, the people have been contented to live without further exertion than was necessary to

*See the fascinating romance "El Supremo," by Edward Lucas White, published in 1916.

meet their own needs. Unsettled political conditions have kept out foreign capital. But now, with signs of a stable government, foreign capital, especially North American, is beginning to invest largely. A syndicate, composed of the Armours, the Sulzbergers and other packing companies, has recently bought some 850,000 acres of land on the Paraguay River near Asunción, planning to stock the property with cattle and to put in a large packing house and tannery. For the latter, the famous "quebracho" wood of Paraguay, now considered the best known material for this purpose, will be used.

In estimating the natural resources of this country, its wonderful river system, making navigation easy in practically every part of the country, cannot be too strongly emphasized. With a stable government, a healthy immigration, and the aid of foreign capital and modern methods, the most enthusiastic friend of Paraguay would hesitate to prophesy all the possibilities for its material development.

At present, however, Paraguay is very poor. Her currency consists only of paper money, and it takes a dollar of it to buy a daily paper, two and a half to ride on a tram, five for a cup of tea, and seventy dollars for an hour's ride in the recently imported Fords! Hotel rates are from $100 to $150 a day, and a pair of shoes costs around $400. Exchange jumps up and down rapidly. When we were there it figured out a little less than three cents gold to one peso paper.

The exports and imports of the year 1912 were $9,586,333, as compared with $56,852,233 of Bolivia, the only other inland republic of South America, and $841,002,814 of Argentina, the first country of the continent in foreign trade.

At present there are 469 kilometers of railroad in Paraguay. Plans call for the building of a line from Borjas to Iguazú Falls, on the Brazilian border, to connect with the line from Sao Paulo. There is another line to run north to connect with the Brazilian line direct to Rio de Janeiro. In fact, it is hard to see how Paraguay, in the heart of the continent, can help becoming the cross-road for many great international highways.

## The Population

There has been no reliable census taken recently, but the best estimates places the population at present at about one million. A Paraguayan author, speaking of the recuperative powers of Paraguay's population, refers to "the natural family, the product

of unions which do not acknowledge more laws for their formation than that of the attraction of the sexes—free love, in short, such as was practiced in the country districts of Paraguay before, and much more after, the war. If to this we add the quality of the climate, the lack of worry which the dedication to business and the desire for luxury bring, the complete absence, in the interior, of social distinctions, and the promiscuity in which live the families, always large, of the country districts, there will be found a satisfactory explanation why Paraguay, practically without immigration, grew from 94,000 people in 1788 to 950,000 in 1865; and how from 300,000 at the end of the war in 1870 we are able now to register 1,000,000."

The results of war, with the unbalancing of the sexes, is seen in the number of illegitimate births. The census of 1910 shows 6,038 legitimate births and 8,387 illegitimate; that of 1913, 6,739 legitimate and 9,638 illegitimate. A priest told me that about 80 per cent. of the children presented for baptism in his parish were illegitimate. A Salvation Army officer said that he finds young men converts willing to give up drink, gambling and other vices, but when the social sin is touched, they refuse to go further. He believes that the race is degenerating, and unless something can be done toward social purity, there is little hope for the development of a strong nation. Undoubtedly immigration of the right kind would be a great source of strength.

The people of Paraguay are peculiarly attractive, *"simpatico,"* with the open smile and warm hospitality generated by a benignant climate, in spite of suffering and poverty. They create the kind of atmosphere that, once breathed, will always attract again, no matter how far one wanders. Here there is no prejudice against the foreigner, but on the other hand, every desire to have him feel at home. The laws of the country are framed to give him every protection. Not even the question of religion seems to be raised in the extending of a hearty welcome.

Paraguay is bilingual. The official language is Spanish, but practically every one, from the President down, speaks Guarani, and for the great majority it is the language of the home. As this Indian language has no terms for abstract ideas, it is not improbable that its use is detrimental to the development of the highest ambitions among the people. It is not recommended that foreigners entering the country learn Guarani. The Jesuits reduced the Guarani to writing, printed books in it with presses and type manufactured in their missions. A new book of Guarani

poems appeared when we were visiting Asunción. But it is a language practically without a literature.

I did not come into contact with the pure Indian population of the Gran Chaco, of which there are from fifty to seventy-five thousand, among whom the South American Missionary Society is conducting a significant work.

## The Climate

Even a man from southern California could not fail to praise Paraguay's climate. Dr. Moises Bertoni, a Swiss naturalist, who has lived in the country for two decades, establishing an agricultural experiment station on the Upper Paraná, and giving his life to the study of Paraguay's natural resources, says: "We will begin by a categorical statement, dictated by long observation and ample comparisons. Within the limits of practical possibility, Paraguay fulfills all the conditions of an ideal climate." Although Asunción is only two degrees from the Tropic of Capricorn, it is not subject to malaria or epidemics of any kind, and those used to the temperate zones find no particular health risks here. The maximum temperature in summer reaches 42° Centegrade, but at the same season at night the thermometer dropped to 18° to 20°. The maximum in winter, if such it can be called, is 24°.

North American colonists, looking for new homes, could hardly find a more inviting climate or productive soil. A few Christian families from our land could be of great service to the Paraguayans in showing the meaning of practical Christianity.

## Education

The schools were practically closed during the war with the Triple Alliance. In 1870 there were less than one thousand children in school in the whole republic. In 1902, there were 285 schools, with 24,752 pupils; in 1910, 508 schools, with 52,200 pupils; and in 1916, 1,047 schools, 1,481 teachers, and 80,142 pupils. This includes public and private schools. In the public schools the boys go to school in the morning, the girls in the afternoon, and there are night schools in the capital for boys and men. The pupils have the custom of wearing a uniform dress, which makes a beautiful appearance when they are all together, and keeps down class distinction. There are 7,000 children enrolled in the primary schools of Asunción; some 4,500 are in the first year and only 95 in the 6th year. There are three National

Colleges, the one in Asunción enrolling 645 pupils in its six-year courses. Those in Villa Rica and Pilar enroll 68 and 77 pupils, respectively, in their three-year courses. To enter these schools, the completion of the six-year primary course is required. The same entrance requirements prevail for entrance into the normal courses, which lead to a teacher's diploma with three more years of work. There are five schools where normal courses are given, which graduated last year 101 teachers. The University consists of the faculties of law, pharmacy, notaries and obstetrics; and enrolled 206 students last year. Its classes and those of the *Colegio Nacional* are held in the same building.

When one is told that the national budget for education in 1915 was only 8,047,000 pesos, or about $236,000 gold, he is surprised to see the splendid showing that is made by the self-sacrificing men and women who are giving themselves to the training of the future citizens of the nation. Teachers are poorly paid, their salaries often being three or four months behind. No wonder it is reported that some in the country districts must get others to help them make out their application blanks, and that while they can add and subtract, they cannot divide and multiply. I was told of one teacher who replied to a parent that told him he wanted his boy taught decimals, "What! do you think if I knew that much I would be teaching here for 350 pesos ($10 gold) a month?"

The government has been providing forty scholarships a year for students to study abroad, but since the European war began the lack of funds has forced them to withdraw these scholarships. Every friend of Paraguay sympathizes with the following appeal by a Spaniard who has spent many years in the country: "It would be a fountain of incalculable redemption, here above all places, to send into the country a heroic regiment of one hundred teachers—a hundred teachers full of sympathy, capable of gaining the love of the children, consecrated to the task of sowing in these young hearts the seeds of sincerity and liberty of ideas. But these teachers—are they in Paraguay? Are they in America? Are they anywhere in this great vale of tears?"*

## Religion

The religion of the State is the Roman Catholic. But the Church here is poorer than in any other country in South America. Francia took away its power, making the Bishop and clergy

*"El Dolor Paraguayo," Rafael Barrétt, Talleres Gráficos "El Arte," Montevideo.

subject to him. Since then, the Church has been unable to recover. It is dependent upon the Archbishopric of Buenos Aires, although the contrary was once true. The total annual budget provided by the State for its support in 1915 is $278,000 paper, or about $8,000 gold. The Bishop's salary is put down as $12,000, or about $700 gold a year. There are reported in the official statistics of 1914 a total of eighty-four parish priests, forty of whom live in Asunción, which would make an average of one priest to every 20,000 of the population outside the capital. It is not surprising that religion is discredited by the intellectual classes, and has little moral influence on the lower classes. Not long ago posters appeared on the street corners which read, "Abajo con la Religion!" ("Down with Religion"). Practically none of the government officials or of the teachers in secondary schools have any respect for the Church. Many people assured me that concubinage was universal. "No one knows any difference; there is no one who can say to others that this or that is wrong, because all are guilty"—is the way one man put it. It is not immorality, but unmorality. Climate, historical conditions, and the lack of a strong Church which holds up moral ideals, are explanations given of sad conditions which must be changed before the nation can become strong. Only a religion that teaches how to win the difficult fight for character will solve the problem. Even granting that the present State religion were doing that, it is evident that eighty-four priests are entirely inadequate to cope with the problem.

### The Protestant Religious Forces

At a conference of workers in Asunción, the following bodies were represented: The Salvation Army, the South American Inland Mission (Mr. John Hay's Society), the English Brethren, and a new Independent North American Mission headed by Mr. J. A. Davis. These independent organizations, whose funds are too limited to allow them to do a vigorous work, are all the bodies doing work in Paraguay, with the exception of the Anglicans, who maintain one chaplain for the English colonies, and Mr. Grubb and his splendid staff of workers located among the wild tribes of the Chaco. An excellent account of this mission is given in Volume I. of the Panama Congress Reports.

The Methodist Episcopal Mission formerly had a church and a good school in Asunción, but many discouraging circumstances caused them to close the work several years ago. At a conference in Buenos Aires between the Methodists and Disciples, the former

agreed to surrender their claims to territorial rights to the Disciples, who plan a vigorous occupation of the Paraguayan field in the near future. It is hoped that the Young Men's Christian Association may soon open work in Asunción also, and thus a joint social, educational and religious program commensurate with the needs of the capital city of the Republic be projected. As Asunción has remained practically untouched by Protestantism so far, it offers a unique opportunity for working out such a program. The situation in Paraguay probably more than in any other South American country calls for long, hard, elementary work in character-development. As the national leaders are now awakening to this fact, one of the greatest services can be rendered the people by helping these leaders to formulate the right kind of an educational and moral program. The opportunity for such service is so marked that our deputation believed that the first step to be taken would be to have a missionary enter the University, establishing educational and personal relations with the group of men who are directing the nation's life. After a thorough study of conditions and the founding of firm friendships, his next step might well be the establishment of a model school for boys. In the building erected for this purpose, community services may be held in the evening, with lectures, social meetings, debates, games and reading, where the meaning of Christianity in daily life of the individual and of the nation will be clearly exemplified, thus making Christ a reality to a people who have become deadened to the appeal of ecclesiasticism. The evangelistic appeal will come naturally and be continuously presented as a part of a life which is in Christ. When one center has demonstrated its power to help and to save, calls that will surely come from others can be answered.

All over South America missionaries are feeling that the policy of beginning evangelical work in little hired halls on back streets among peope who must always depend on others for help rather than be instrumental in helping others, has been a mistake. In a virgin field like Asunción it is worth while trying the experiment which seems to be nearer to Jesus' practice of first establishing friendly relations by helping some one, and then leading him to the deeper secrets of the Kingdom. A few Christian missionaries with broad training, deep sympathies, and a vision of a real Christian program for the national life, should in the next ten years have as great an influence in directing the young life of Paraguay as Verbeck and his companions had in Japan half a century ago.

## XIII. BRAZIL

I have often told audiences that Brazil is a continent in itself larger than the United States, but I will hereafter speak with new unction on the subject. I think I have been the first missionary visitor to start in at the south and go to the extreme north of Brazil. No one can have an idea of the immense extent of that great country without making that trip. From Uruguayana, on the Argentine border, to São Paulo, which is still in Southern Brazil, it is eighty hours solid travel by train. It is another twelve hours to Rio de Janeiro; and then by boat it is four days to Bahia; two more days to Pernambuco, and then five more to Para, at the mouth of the Amazon. Para is two days nearer to New York than it is to Uruguayan Brazil! If I had gone very far inland, there would have been still other more wonderful impressions of distance to record. Trips to Campinas and Piracicaba, and to Juiz de Fora and Lavras, gave me opportunity to see some of the best Brazilian country and the most effective evangelistic and educational work of our missions.

I was enabled to meet a very large number of workers in Brazil. In Porto Alegre, I found all the Methodist workers of Southern Brazil gathered in their annual conference. I met there also most of the workers of the Episcopal Church, as it is the center of their activities in Brazil. In São Paulo a meeting of the representatives of all the missions interetsed in the Union Theological Seminary was timed for our visit there. Besides that, we had two days' session with the pastors of the city. In Rio de Janeiro we had a representative meeting of the Committee on Cooperation in Brazil. Three days were given to this meeting and to the one with the pastors of Rio de Janeiro. In Pernambuco the Sunday School Convention of Northern Brazil was timed for my visit. In all these meetings, as far north as Rio de Janeiro, I was accompanied by Dr. Browning, our new Educational Secretary, who took his full share in all conferences and public meetings. It was a source of satisfaction and power to have his wisdom and fine spirit in the meetings. He made friends everywhere, for himself and for the cause of cooperation. I had seven weeks in Brazil, one in the south, one in São Paulo and vicinity, two in Rio de Janeiro and vicinity, one in Bahia and Pernambuco, and four days in Pará.

Brazil leads all other Latin-American countries in Protestantism. This may be due partly to her history. The first foreign missionaries ever sent out by Protestantism were sent to Brazil on the invitation of Villegagnon, the head of a French colony that had established itself on an island which can be seen from Rio de Janeiro and still bears the name of that unprincipled leader.[1] The purposes of the colony seemed at first to have been, like previous Latin colonies, half religious and half political. The year after its establishment (1855), Villegagnon sent to Geneva the request that missionaries should be sent to the colony. A solemn service was held in the Cathedral in Geneva in honor of these messengers, and the church of Calvin appointed two missionaries, Peter Richer and William Chartier. Along with them went several young laymen who were to labor among the Indians. One of these, De Lery, afterward wrote a detailed history of the expedition. On their arrival at Rio de Janeiro, they joined the colony on Villegagnon Island, and held the first Protestant service ever held in America, when Richer preached on the Fifth Psalm: "One thing have I desired of the Lord." One of the young laymen, Du Pont, declared at this service that the reason why he and his fellow-travelers had risked the dangers of the ocean was that "they might found a church reformed according to God's Word." Villegagnon soon fell under the Roman Catholic influence, however, and began to quarrel with the ministers about certain doctrines. Soon a large part of the colony, including the ministers, returned home. Five of the men were put off the boat when it was some twenty leagues from shore and compelled to make their way back to land in a rowboat. At first they were well received by Villegagnon, but afterward he accused them of being spies, and had three of them killed. Some of the young men made their way into the interior and did work among the Indians. They were bitterly persecuted by the Jesuits and finally disappeared. Thus, in Roman Catholic South America was the first Protestant mission founded and the first Protestant martyrs suffered.

The second endeavor to found the Protestant Church in Brazil was made by Holland, which occupied Northern Brazil, with Pernambuco as a center, from 1624 to 1654. Under the wise leadership of Maurice of Nassau, nephew of William the Silent, the colony prospered greatly. He gave the first decree of religious

[1] See Parkman's "Pioneers of France in the New World" for detailed account.

freedom ever issued in America—some say in the world. When the Portuguese regained their independence from Spain, they also drove the Dutch from Brazil. A cultured Brazilian gentleman said to one of our missionaries that the greatest misfortune that ever befell Brazil was the expulsion of the Dutch; that if they could make such a garden out of that land of rock and marsh where they live, what might they not have done with a country like Brazil!

The first Protestant church erected in South America was built in Rio de Janeiro in 1819. The English insisted that this right should be accorded them in their first commercial treaty with the new empire. After great opposition from the clericals, it was conceded. The outward appearance of the building was not permitted to be like a church. It was rebuilt after the founding of the Republic, with ecclesiastical architecture, and stands to-day on Rua Barbonas.

The papal nuncio, in arguing with the king against granting the permission for the church, when he failed to secure his point, then asked that the Inquisition be established to take care of the heretics the new chapel would make. But the Bishop of Rio favored granting the permission, for, he said, the English were not a religious people, but very jealous and tenacious. If permission were not granted they would make a great question out of it. But if granted and the chapel was built, no one would attend it afterward.

Among noteworthy missionary visitors may be mentioned Allan Gardiner, who visited Brazil before he founded his mission among the Fuegians, and Henry Martyn, who landed at Bahia on his way to Persia. He took his Latin Vulgate in hand and went to the old Franciscan monastery, still the largest building in Bahia, and argued with the *padres* as to the necessity of teaching the Bible to the people. When one ascends the high hill on which the monastery stands to-day, and sees the innumerable crosses on the three hundred and sixty-three church spires of the city, he can well understand the feeling of Martyn as he exclaimed, "Crosses there are in abundance, but who will lift up the Cross of Christ?"

Brazil is the only country in South America that has separation of Church and State. Her political life has been much less turbulent than the Spanish-American republics. Her separation from the mother country came more naturally, as did the founding of the Republic, which came a quarter of a century later than it did

with the Spanish-American countries. The spirit of the Portuguese, as contrasted with that of the Spanish, probably influenced Brazil toward liberalism. They were the leaders in discovery and trading in the fifteenth century, with a broader outlook on life than the Spaniards, who were more directly connected with the papacy.

The development of the positivist cult in Brazil is an interesting sidelight on her liberal tendencies. This movement was begun, it seems, in connection with the agitation for a Republic. It flourished to such an extent that a positivist temple was erected in Rio de Janeiro, where services are still held. The progress of the movement was manifested by its influence upon the constitution of the states of Amazonas, Paraná and Rio Grande do Sul, the last-mentioned being promulgated under positivist suggestion in the name of the Family, the Country, and Humanity. Their liberalizing influence has been felt in many acts, such as protests against the crucifix in the Supreme Court room; against the Church's control of the cemeteries, and in the proposal of divorce laws. The national census reports some three hundred members. Positivism has ceased to have the serious hold on the intellectuals of the country it once had.

The present Protestant missionary work was most fortunate in its beginnings. Dr. Kalley, a pious Scotch physician, who was greatly persecuted in the Madeira Islands, where he first began to preach the gospel, came to Brazil, and soon had a strong work established. He emphasized self-support and national leadership. The churches he organized along Congregational lines have developed other strong congregations from both centers where he preached, Pernambuco and Rio de Janeiro. The Presbyterians, who were the second missionary body to begin work, had as their pioneer missionary Dr. A. G. Simonton, who was a strong man intellectually and greatly emphasized a well-prepared ministry. He mastered Portuguese as probably no other missionary has ever done, and his sermons are still so popular that the royalty on them is a substantial part of the support of the Presbyterian seminary. This seminary is by long odds the best in Latin America. It has been established for thirty years and has produced men like Eduardo Pereira, Erasmo Braga and Alvaro Reis, who are well known, not only in Protestant circles, but also to the general public in Brazil.

Dr. Pereira is the author of the most popular grammar in Portuguese, widely used in the public and Catholic schools of

Brazil. He is one of the finest Christian gentlemen that one could meet anywhere, and would adorn society in any of our American cities. He was fortunate in investments in property in his home-town of São Paulo when it was yet in its infancy as a commercial center, and these, with the royalties on his books, have made him more than a well-to-do man, enabling him to do much for the Kingdom. He has always given his time wholly to evangelical work. As the head of the Independent Presbyterian Church, he is also director of their theological seminary, and is well known in São Paulo as a strong force for righteousness.

Dr. Erasmo Braga, who wrote the account in Portuguese of the Panama Congress, is well known in Brazil as a literary man. He has been connected with the *Jornal do Commercio* and other prominent Brazilian papers, and is now editing a monthly review called *O Reforma*. His book on the Panama Congress has received favorable reviews in the leading journals of Brazil. Dr. Braga gives most of his time to the Presbyterian seminary in Campinas, but he receives no salary for the great burden that he carries there. He is employed by the National College to teach English, and lives on what he receives for that work. I know of no finer example of the sacrifice of a man of talent for the cause that he loves than this.

Dr. Alvaro Reis, the pastor of the great Presbyterian Church in Rio de Janeiro, is a real force in the moral life of the city. His church has nearly a thousand members, among whom are prominent physicians, lawyers and Government officials. It is a fine example of the way the gospel can break down lines of caste, for it has many poor members also. Its annual offering is some ten thousand dollars. I attended the celebration of the fiftieth anniversary of the founding of the first Sunday School in Brazil, which took place in this church. An all-day program was held on the National Independence Day, which happened to correspond with the Sunday School anniversary. The program was divided into seven sections, lasting about an hour each, with intervals for social intercourse. Delegates were present from the twenty Sunday Schools that the church conducts in different parts of the city and its suburbs. Addresses were made by many prominent men and pastors from other churches. The pastor was everywhere at once, encouraging, greeting, introducing, and, as a master host, seeing that everyone enjoyed himself. I have never shared in a finer social occasion in one of our great city churches in North America. Dr. Reis is an author of ability; some of his

works have been published in the official organ of the Historical Society of Brazil.

These three men are mentioned because, as delegates to Panama, they are perhaps best known outside of Brazil. But there are many others who might also furnish an illustration of the influence of evangelical leaders in the community.

Brazil is the only country in Latin America where the native Evangelical Church sustains a hospital. This occupies beautiful grounds in the suburbs of Rio de Janeiro. It took the Church fourteen years to complete the structure, which cost, with grounds, $100,000. It is splendidly equipped. The pity is that the support has not been sufficient of late to allow it to take its capacity of patients. No mission funds have gone into the hospital. Dr. Reis, who is the presdent of the institution, however, made an appeal to me to bring the needs of the hospital before the friends in the United States. It is a shame to see this magnificent plant almost without patients, when there is such a large ministry that it could perform if its annual budget were enlarged.

Another magnificent work of charity conducted under evangelical influence, though a private institution, is the Santa Teresa Dispensary and Home for the Poor in Rio de Janeiro. It was founded and is largely supported by Dr. Francisco de Castro, a prominent Brazilian attorney. Dr. Castro was a good Roman Catholic when he lost his wife and was left with several motherless children. Protestants were the only ones from whom he could get help in taking care of the children. In a visit to England later, he was greatly taken with the orphanage and free clinic work there. He married the English nurse who had taken care of his children, and they together founded the Santa Teresa Home. The work consists of a day school, a dispensary, a nursery, and relief work for the poor. The enthusiasm of Dr. Castro, as he shows one over the magnificently arranged home, knows no bounds. The kindergarten and day-school program is most practical. A large amount of relief work is done. The fact that a person is needy is sufficient to win the heart of this good man. As the work goes on, probably more of the self-help idea will be introduced. The entire expense of the work last year was $25,000, half of which amount was given by the founder himself. Dr. Castro recently joined the Episcopal Church in Rio, the rector of which, Dr. J. G. Meem, is strongly seconding him in the work of the institution.

Another mark of the strength of the Evangelical Church in

Brazil is the number of directors of public institutions who are either members of an evangelical church or were educated in church schools. This is particularly true in the state of São Paulo, where for more than twenty years Mackenzie College has been training the leaders for the political and educational life of that most progressive of Brazilian states.

One of the outstanding figures of Brazilian life is Dr. José Carlos Rodriguez, former editor of the *Jornal do Commercio*, but now occupied with literary work. While Dr. Rodriguez has never joined any of the Protestant denominations—probably because of their sectarian differences—yet he is one of their recognized champions. He was requested by the Government, in its plans for historical literature for the celebration of the centennial in 1910, to prepare a work on the Non-Catholic Religions of Brazil. He accepted with the understanding that he was to have absolute liberty in the preparation of the work. The result is a priceless little volume, which gives in detail the story of the French and Dutch Protestant propaganda, of the positivist movement, and of the modern evangelical mission work. Dr. Rodriguez believes that the greatest need of his country is a knowledge of the Bible. He also believes that the reason the Bible is not studied more is because people do not understand how to approach it. He is therefore giving his time now to the preparation of an introduction to the Bible. Soon the evangelical cause will have a scholarly work contributed by one of the best South American journalists, explaining to the educated classes what the Bible is and why it challenges their attention.

One finds several of the evangelical churches in Brazil with their own national organizations, conducted independently of any foreign control. The Northern and Southern Presbyterian churches joined their forces many years ago, the first meeting of the General Assembly being held in 1910. Its business is conducted on a dignified business basis that is worthy of the national organization of a church in any country. It has a home missionary society, which supports work in various parts of Brazil. Its business is entirely conducted by Brazilians. There has been worked out recently, in a most harmonious way, a satisfactory division of labor between the national church and the foreign missionaries, which provides that, as a general rule, neither workers in the national church nor the missionaries of the Board shall be members of both corporations at the same time. Exceptions are made when a presbytery has less than five members, when it

may invite one or more missionaries to membership. No missionary serves as pastor of a presbytery church, and the mission does not employ members of presbyteries as evangelists, except as these shall be loaned for a certain limited time. The ecclesiastical authority of missionaries is final in their particular field, but the licensing of ministers and the recommendation of students for the seminary is limited to the presbyteries. Presbyteries and missions exchange reports annually. In cases where a church is in condition to join a presbytery, with the exception of a small part of its financial support, the mission may be requested to aid it on a sliding scale. Transference of work from one body to another is provided by the local congregation, the presbytery or the mission taking up the matter with the court concerned. The mission, on opening work in new districts, at first consults with the nearest presbytery. A permanent committee from the two Presbyterian Boards and the Brazil General Assembly looks after the carrying out of this agreement. While the agreement has been in effect only a year, it now looks as though it would prove a very happy solution to the difficult problem which arises when the native church is ready to assume a certain amount of responsibility for the evangelization of its people, and yet is still in need of the help of missionaries.

Many believe that if the missionaries had been as willing several years ago to put responsibility and authority on the national leaders as this new agreement shows, the schism in the church, which has been such a blight on its growth, would have been averted.

It will be seen that this agreement provides that the missionaries shall do the real pioneer work out on the frontiers where churches have not yet been developed, while the Brazilian pastors have the work in the cities and towns where the congregations are strong. This is the reverse of the ordinary situation found in Latin America. One is surprised to find no American Presbyterian missionary, for example, in the capital of the Republic or in São Paulo, a city of 500,000 population. And yet he at once recognizes the wisdom of this arrangement when he finds that the Brazilian pastors are men of such training and character that they occupy as high a place in the community as any foreigner could possibly hope to do.

The Congregationalists, Independent Presbyterians and Baptists each have their independent national assemblies, but I have referred particularly to the Presbyterian because of the way they

have worked out the relationship between the missionaries and national workers.

The evangelical schools of Brazil are recognized by the public men of that country as an educational force of importance. The property of the secondary schools is valued at one and a half million dollars. Mackenzie College owns nearly half of this. The rest is divided between the Methodist school at Juiz de Fora, the Southern Presbyterian at Lavras, the Baptist colleges at Rio and Pernambuco, the Presbyterian Girls' School at Curityba, the Presbyterian Theological Seminary in Campinas, the Methodists' girls' schools at Piracicaba, Bello Horizonto and Petropolis, the Episcopal College in Porto Alegre and the Methodists in Uruguayana, and a few other schools which I was not able to visit. The Federal Government by legislative enactment recognizes the degrees of the schools of Dentisry and Pharmacy of Granbery College. The state legislature has just agreed to recognize the Agricultural School at Lavras. In the recent military parade in Rio de Janeiro, the student companies from Mackenzie and Granberry were taken to Rio and appeared in the review on the same basis as the students from the most important Government schools. When President Lane of Mackenzie College died, the state legislature adjourned and he had the largest funeral that ever took place in São Paulo. Dr. João Sampio says of the Methodist Girls' School in Piracicaba: "This college was the mother of reform for public instruction in the State of São Paulo. It was there that Dr. Prudente Moraes was able to examine and appreciate the application of modern pedagogical methods brought from the United States, thus preparing his spirit for the great work which he had occasion to initiate as governor of the state." (São Paulo, since Governor Moraes's time, has led all the other states in education.) While many Brazilians believe that in the interior illiteracy is growing in spite of the efforts of the Government, the schools started by Dr. Waddell in the interior of Bahia and taken over by the Government, recently are recognized as the best practical effort that has been made to combat illiteracy. So the story might be continued, showing that in all parts of Brazil except the interior country, where there is no education of any kind, evangelical schools have been recognized as leaders in solving the educational problems of Brazil.

Another proof of the strength of the evangelical movement in Brazil is the large number of self-supporting congregations. In one district in the state of Rio de Janeiro, out of thirty Baptist

congregations twenty-six are self-supporting. The Congregational churches have been practically self-supporting from the beginning. The Methodists have more self-supporting churches in Brazil than in all the rest of Latin America. The Independent Presbyterian Church, with over six thousand members, has never received any support outside the country. Brazil has been fortunate in having sensible leaders who recognized that independence in ecclesiastical government depends upon independence in financial support.

Independent financial support means, of course, independence in church government also. One of the first things that impresses a visitor when he enters into conference with the workers in Brazil is that the men who take the lead in discussion and who have most to do with the shaping of policies are the Brazilians. The counsel of the foreign missionary is accepted only so far as it has the appeal of wisdom. While an antagonistic feeling is scarcely ever shown toward the Boards or their agents, yet the viewpoint taken, both by missionaries and nationals, is that of the Brazilian church and not that of the foreign agencies, which are recognized as only aiding in the development of the national church. This cannot be said of the conferences I have attended in any other South American country.

There is not time to point out other evidences of the strength of the Brazilian Church and to emphasize the lessons it can teach our other missions in Latin America. And it must not be thought that the Brazilian Church has no problems, or that there remains little for missionary societies to do. The needs are enormous, and it is doubtful if the nation will be evangelized in the next several centuries if no more than the present rate of progress is maintained. The schism in the Presbyterian Church has delayed the progress of all churches in Brazil in a most marked way. There is now only one Protestant Christian to every five hundred Brazilians. São Paulo, said by the workers there to be the capital of Protestantism in Brazil, has a population of 500,000, with 2,000 evangelicals. One may truthfully say that the influence of the church is far beyond its numerical strength, but these figures loom large, in view of what is left to be done. Outside of the states of São Paulo, Minas Geraes, Rio de Janeiro, the Federal District and Rio Grande do Sul, Brazil cannot be said to be occupied in any adequate sense. The great interior states of Goyaz, Matto Grosso, Paraná, Santa Catarina and Amazonas have not a dozen preachers, all told. Northern Brazil is one of the most neglected

fields on earth. North and west of the San Francisco River lies about two-thirds of Brazil, which is itself half of South America. There are only twenty-nine missionaries in this whole territory, thirteen ordained men, thirteen wives and three women teachers. The Southern Presbyterians, the Southern Baptists and the South American Evangelical Union are the Boards working there, with the exception of the Y. M. C. A., which has one secretary in Pernambuco. There is one state with over a million people where there is only one native pastor. Altogether there are only thirty Brazilian pastors in this field. Two-thirds of the region is covered with virgin forests, through which wander native tribes who have never heard the name of Christ. The Amazon and its tributaries furnish ten thousand miles of navigable waters to reach the eight millions of people living in this territory. One of the states of Brazil is as large as England, France, Germany, Belgium and Holland, together. Another is four times the size of Texas. In spite of the great need of the whole territory, fifteen out of twenty-nine missionaries are located in the city of Pernambuco. There are seven states with a population ranging from that of Maine to New Jersey, which have no resident missionaries. If China had the same proportion of missionaries it would have only half the number that are there at present, and India's staff would be reduced two-thirds. There is one medical missionary, and people come to see him from five different states. When he travels on the train, they wait at every station for him.

In the whole state of Ceará, which has the best climate and the most progressive people of all Northern Brazil, there is just one evangelical worker—a Brazilian pastor. In Porto Rico, which has the same population, but only a fraction of its area, there are two hundred and eighteen national workers and one hundred and thirty-six foreign missionaries. The whole district lies within the Equator and eight degrees south, and diseases of the tropics are rampant, except in a few of the coast cities, where modern sanitary improvements have been installed. There are about eighty-five per cent. of the people who cannot read and write. The problem that the Government is contending with is enormous, and some Brazilians believe that the illiteracy is growing instead of decreasing. Not an evangelical school of college grade exists in all this district. I raised the question with the workers of inviting another society to enter the territory. The Southern Presbyteran Mission has not sent a new evangelistic missionary to this field in twenty years. The Evangelical Union

of South America, since it took over the work from the "Help for Brazil Mission," five years ago, has sent no new missionary, and maintains only two at the present time. The Southern Baptist Mission has considerably strengthened its force here, having sent five new men to this field in the last five years. Thus, the situation is not at all encouraging, then, for the evangelization of Northern Brazil in the immediate future. The workers are insistent on new forces. They would, however, deprecate the entry of new denominational interests. Dr. Pereira suggested at São Paulo that the Presbyterians make a division of territory between the national churches and the missions, and that Northern Brazil be considered mission territory and Central-Southern Brazil the part for which the national churches shall be responsible. If the three Boards now working in Northern Brazil cannot immediately strengthen their work, then it seems to me that other Boards of like ecclesiastical policy with those now working there, say the Northern Baptist Foreign Board and the American Board, should be invited to help in the enormous task. The climatic conditions are hard, but foreigners are scattered everywhere over the Amazon Valley for the sake of rubber, brazil nuts and cattle. The missionary enterprise should not then hesitate. Ceará would be a better city for the establishment of a central educational work than the city of Pará, as the climate is more bracing. Still, in Pará, Manaos, and all the great district of the Amazon, yellow fever has been stamped out for several years. Frequent furloughs would be necessary, and people from southern climates should be selected as missionaries.

The following communions, mentioned in the order of their coming to the field, are working in Brazil. The Congregationalists (1,400 members), with Rio de Janeiro and Pernambuco as centers. This work, begun by Dr. Kalley, has been a Brazilian work, maintained largely by the members themselves. There is a growing relationship between them and the Evangelical Union of South America. In Pernambuco, the work of the two has been practically united. The Presbyterians, U. S. A., support missionaries in the states of Bahia, Paraná, Santa Catarina, and Matto Grosso. The Presbyterians U. S. have missionaries in the states of Pernambuco, Minas Geraes and São Paulo. They cooperate with the Presbyterian General Assembly of Brazil, which has churches in the above-named states, in the Federal capital, in Rio Grande do Norte, Parahiba, Ceará, and Pará. (Total, 14,000 members.) The Southern Methodist Church is in the Federal

capital, and in the states of Rio de Janeiro, Minas Geraes, São Paulo, Santa Catarina and Rio Grande do Sul (7,000 members). The Southern Baptists are in Amazonas, Pará, Pernambuco, Bahia, Rio de Janeiro, Espiritu Santa, the Federal capital, São Paulo, Rio Grande do Sul, and probably others (14,000 members). The Episcopal Church is in Rio Grande do Sul and the Federal capital (1,500 members). The Independent Presbyterian Church has churches in most of the states where older Presbyterian work is found (6,500 members). The Evangelical Union of South America is in São Paulo, Goyaz and Pernambuco (350 members). The Young Men's Christian Association has a widely extended and influential work in Brazil, with associations in Rio de Janeiro, São Paulo, Rio Grande do Sul and Pernambuco (3,000 members).

There has never been any formal agreement entered into by the evangelical bodies concerning territorial occupation, looking to the occupation of the whole country. At several times two different bodies have made certain agreements. When the Episcopal workers first came to Brazil and were looking for a field, the Presbyterians, U. S. A., agreed to retire from the state of Rio Grande do Sul in favor of the Episcopalians. The Northern and Southern Methodist churches agreed to their boundaries in South America, the former taking Spanish-speaking and the latter Portuguese-speaking South America. The work developed by the Northern Church in Rio Grande do Sul was transferred to the Southern Church, which now counts this as one of its most fruitful fields. The Presbyterian U. S. and Methodists have an agreement over the work in the state of Minas Geraes. The Baptists, Methodists and Presbyterians have an understanding concerning work in the state of Bahia. The British and American Bible Societies have a distinct limitation of territories between the two which works admirably. Most of the territorial division has been simply by "gentlemen's agreements." That there is not more overlapping is due mainly to the immensity of the territory and the smallness of the forces. Brazilian workers do not seem to feel the necessity of facing this question at present, as it is being faced in most of the other Latin countries. I am convinced, however, that a careful survey of the whole field would reveal many ways of more complete occupation without enlargement of forces. Such a survey would also help toward a better determination of the fields which should be left to the mission Boards and of those which should be cared for by the Brazilian Church,

a question of great importance in the minds of some of the national leaders.

Regarding territorial problems in Brazil, it must be kept in mind that there are three divisions—southern, central and northern. Southern Brazil, as regards evangelical work, consists largely of the state of Rio Grande do Sul. Between it and São Paulo and Rio there are the states of Paraná and Santa Catarina, which are very weak evangelically. They feel quite separated from Rio and even from São Paulo, which is three days by rail from them. This feeling of separation is more marked still in Northern Brazil. In Pernambuco, the first and last message of the workers is a warning not to forget that Northern Brazil is a different field from Central Brazil. When one has traveled for six days on the ship from Rio to Pernambuco, and then five more too Pará, he does not need to have it proved. Workers who go from the north to the south never return; they are lost to the north. Hence the northern workers object to sending their young men south to be educated for the ministry. Conditions in the north are so different that the workers there object to having their policies determined by the force in the south. While it seems desirable that the whole work in any one country should be closely knit together, yet the northern field for some time to come will have to be considered as very largely a field in itself.

As suggested before, this whole matter needs to be closely studied and conclusions reached after data from all the fields are in hand. At present, the opinions of workers in Northern and Southern Brazil are opposed; neither is thoroughly cognizant of the situation in the whole country.

In other parts of Latin America missionaries are located largely in the great cities. In Brazil they are often found in the small towns in the interior. The Presbyterian missionaries in Pernambuco have their educational and medical work in towns of less than 10,000 people, one day's ride into the country from the capital city. In the state of Bahia there are seven foreign missionaries, all except one of whom are located in the interior. Their greatest educational center in North Brazil is in the heart of the forest, two days on mule-back from the railroad. It is said in defense of this policy that Bahia, for example, was for years one of the most barren of mission fields, but since the work began to be pressed in the interior it has become one of the most fruitful of all the fields. Twenty years ago the Methodists left the easily accessible coast country and opened new fields in the great state

of Minas Geraes, which now form the stronghold of their work in Brazil. One of them finds the largest congregation developed in small towns or in the country itself, where the whole district has been brought under the influence of the gospel. Some have expressed the conviction that Brazil will be evangelized from the interior outward, and not from the coast inward. If it be objected that this policy is against the strategy of the apostle to the Gentiles, the missionaries reply that Paul probably preached in the cities because it was there the people were most willing to hear him. In going to the country in Brazil, modern missionaries are following the same principle.

The best exemplification of the other policy is the work of the Baptists, in Pernambuco. Their extensive itinerating work in several of the northern states is all conducted from the cities of Bahia and Pernambuco. In the latter place they have the best organized centralized mission that I have visited. Five missionary families live in the mission compound, a beautiful property, well suited for the work. Here they have their general school, with special departments for training ministers and teachers, who are sent out to all Northern Brazil. They have the largest ministerial class in Latin America, between twenty-five and thirty. The students are all self-supporting, either through the printing shop, pastoral service or other work. Each of the five missionaries is a specialist—one an educator, another a theologian, another an evangelist—and what probably accounts more for the efficient organization than anything else—one a specialist on the business side. Only one man has no specific duties on the compound, but all the others, with him, take their turn in itinerating work. Their trips in visiting the interior churches last from three to eight weeks. One man is kept busy holding Bible institutes in the country churches. A very large percentage of the churches are now self-supporting. The constant visits of the missionaries to these churches keeps them progressive, preventing the falling back which so often happens, when a church becomes financially independent and is then left without stimulus of missionary visitation. A church extension fund was begun last year by the missionaries, who put into it $250. The churches were invited to subscribe for shares of $125 apiece, which would entitle them to a loan when the fund was in condition to grant it. Already the fund has accomplished wonders in helping churches to help themselves. Every organized Sunday schoool class in the Baptist Church in Pernambuco is paying for a share in instal-

ments, which means they will soon have one of the few special Sunday school buildings in Brazil. On an itinerating trip through the country last month, the missionary had turned over to him $125 from various little funds which different congregations had collected, but were keeping idle because they were not large enough to begin an undertaking.

Between these two methods of work, representing roughly diffusion and concentration, there will always be a difference of opinion. Both are right; both are necessary. The more one sees of mission work, the more he is convinced that it is not so much the method, but the man that counts. The same man who built a great educational institution in the wilderness of Bahia would have also developed a great influence in the capital city. The missionary who is loved and followed in the city, will draw people to him in the country. This is not saying that men have not their special gifts and should not be given work where these can be used to the greatest advantage. The efficacy of mission work could be doubled by taking the round pegs out of square holes and the square ones out of round holes, putting each missionary into his respective place, eliminating friction and rounding out service. But men of capacity, of soul, of whom the people take knowledge that they have been with Jesus, always attract and influence the people. Other men may have better methods and finer equipment, but their work is always dead, dead, dead! The great advances of modern missions only prove the more surely that one drop of red blood is of more value than all organization, and that without Christ working within us all is failure.

Denominationalism has been very strong in Brazil. Doctrinal questions of baptism, predestination, apostolic succession, etc., have occupied a large part of the church papers and many thousands of pages of the Christian literature in Portuguese. The defense of views on these doctrines seems to be considered fully as important now as it was fifty years ago in the United States. A new day is dawning, however. Such movements as the new University Federation and the Union Seminary mean that the missionary forces will be occupied in a more aggressive campaign against the common enemy rather than in magnifying their own differences. This, if remarks made to me in many quarters mean anything, will gain a much larger respect for the evangelical cause among the public at large.

If the money spent in controversial literature had been spent

in the production of standard works of durable value, the Portuguese would not now be nearly so needy in this important field.

The schism in the Presbyterian Church to which reference has been made occurred in 1903. The three principal questions involved were: The Church's educational policy, especially as related to Mackenzie College and the Theological Seminary; the relationship of the missionaries to the National Church, and the Church's attitude toward Masonry. The churches that withdrew under the leadership of Dr. Eduardo Pereira were formed into the Independent Presbyterian Church. To-day it has some 7,000 members and maintains a splendid school and theological seminary, and a home mission Board that helps many weak churches. The various union committees and organizations growing out of the work of the Committee on Cooperation has brought about a movement for the union of those two churches, and the time does not seem far distant when it will be an accomplished fact. Workers in Brazil often made the remark to me that if the Panama Congress had done nothing but bring about the splendid fellowship which now exists between these two bodies, it would have been worth all that it cost in time and money.

If the example of this division in Brazil serves to save other churches from a similar catastrophe, it will not have been altogether without benefit. The Brazilian leaders are very anxious about this matter. Both Dr. Pereira and Dr. Reis referred often in our conference to the fact that they saw these divisions coming in Chile and Argentina, if a better understanding did not develop between missionaries and nationals. Dr. Pereira said: "Panama should do great things in saving divisions in the young churches on the field. There is great harm in sporadic efforts at independence. Now is the time to prevent great shocks between missionaries and nationals. We must not have these shocks, for it means that the work suffers. It is easy to understand how they come. In Chile, for example, young men of the lower class have been given two years of Bible study and then sent out into evangelical work. These Chilean *rotos* are of strong blood. What can you expect? Without real education, they are soon going to assert their independence. The missionary knows they are not capable of leadership, so he opposes giving the authority. And then comes the division." Dr. Reis said, in his eloquent, dramatic way: "I pray you not to stifle these young, struggling churches groping toward independence in Chile and Argentina. It would be the greatest of crimes." Both he and Dr. Pereira

agreed that the only way to solve the problem of independence was by an educated ministry. Experience in Brazil shows this. If the independent church had not been under the leadership of an educated ministry, it is hard to tell what might have been the results. As it was, the results are bad enough. At the time of the division, the church had a strong influence among the leading people of the state of São Paulo, the most progressive in Brazil, and it looked as though in a few years Protestantism would count among its members the best people of the state. With the strife that followed the division, multitudes have become indifferent to religion, and the whole cause of evangelical Christianity has received a blow from which it will take many a long day to recover.

The chairman of the Committee on Cooperation and Unity for the Brazilian Regional Conference told me he started at the preparation of the report of his committee, believing that it would be impossible, even undesirable, to have one evangelical church in Brazil. But his investigations proved to him beyond doubt that this was the only thing that would bring Brazil to Christ.

It was encouraging to hear so many workers testify that the Panama Congress had brought a new spirit to the evangelical work in Brazil. "Old schisms are being healed; missionaries and nationals are feeling closer to one another. The things that used to divide us are things that now unite us. If the Congress does nothing more than to establish a union seminary for Brazil, it will be worth while." These are among the grateful expressions one hears from the workers. The Panama Reports have been sympathetically reviewed by the newspapers, and even quoted in Congress.

Several of the keenest students of the evangelical cause expressed deep solicitude over the fact that the Brazilian church has not awakned to its sense of duty to the community at large, nor to its responsibility for the general moral condition of the people. Some of the most important Brazilian churches are located in the midst of prostitution of the vilest kind, so that one wonders if it would not be better for young people to stay at home than to go to church, when they are thus compelled to pass through districts infested by the most revolting forms of vice. The Methodist Church has opened the only two institutional churches in Brazil, and the institutional department of one of these has recently been closed. The People's Central Institute of Rio, in charge of Dr. Tucker, is doing a magnificent work, in

which it is receiving the support of many public men of the city. The same work is condemned by some of the church leaders, who believe that only the preaching from the pulpit is gospel work.

There is great need of literature in Portuguese, which will awaken the Brazilian church to what is being done by the church in other parts of the world along social lines. Dr. Magalhaes of Rio de Janeiro says:

"We have in Brazil many poets, many orators, many artists, many journalists, but rare are the public men who dedicate themselves to social studies. Few indeed are the books which treat of questions concerning national economy. We frequently see our scientists forgetting their prospects of a real and irrevocable immortality and electing rather the ephemeral laurels of romance and of the theater."

Here, then, is one of the great opportunities for the evangelical movement, save what this same author calls "The Great Sick Man of South America." So far it has never occurred to earnest students of their country's ills (and Dr. Magalhaes is sympathetic toward the gospel) that religion has anything to do with the cure of this national infirmity. He mentions four remedies: (1) Obligatory military service; (2) The Boy Scout movement; (3) Well-balanced education; (4) Constitutional government.

The necessity that the Church take a vital interest in community life has been emphasized by a Brazilian gentleman of high standing in the following declaration: "Political conditions in Brazil are rotten; that the next President of the Republic will probably be an old man, a mere figurehead, to be used by the politicians, among whom are the Secretary of State of São Paulo, and the old man's son, a young doctor. Labor troubles, too, are becoming very prominent now. In a recent strike in São Paulo, about one thousand men were killed when soldiers fired for an hour into the mob. A group of newspaper men took the part of the laborers, who wished to have their wages raised. Immediately prices were raised twenty to twenty-five per cent. One Italian in São Paulo, who has been recently made a count by the Italian King because of his enormous contribution to the war fund, controlled all the flour industry. His boats run to Argentina and other countries to bring in his wheat. Foreign investors have done much to corrupt politics by paying enormous sums as bribes. In Brazil, street cars are called 'bonds,' because when the English company put in electric cars at Rio there was a great scandal in connection with bonds sold by a Government official, and so people called the cars bonds. 'Brazil is a hospital presided over by a lot of lunatics,' is the way one man puts it.

"The new law which grants suffrage to those who can read and write and have certain property may mean an aristocratic tendency. Public opinion is against reform. A friend recently tried to have prohibited the selling of obscene literature on trains. The Literary Club to which he belongs said, 'No, this would be a reflection on the fine gentlemen who manage the road.' Dr. Bandera, elected as a delegate to the White Slave Convention in London, prepared a report on conditions in Brazil, but was not allowed to publish it. He died a disappointed man because his hands were tied in his efforts toward reform."

## Medical Work

In Brazil, as in other Latin-American fields, few medical missionaries are maintained. The Presbyterians have one physician in the state of Bahia and one in Pernambuco; the Baptists have two in Northern Brazil. There is no question about the need for greatly enlarging this force. In Recife, a city of 250,000, there is no trained nurse, and no physician in whom the missionaries can have full confidence. The Presbyterians recently sent a physician into the interior of Bahia, largely because the missionaries were living several days' journey from a doctor. The health conditions of Porto Alegre remind one of those of the great interior cities of China. The city water is taken out of the same stream into which the sewerage, an open drain, is emptied. The city was full of smallpox when I was there, but no effort was made to isolate the cases or enforce vaccination. The Rockefeller Health Commission recently inspected the city and offered to put it into first-class sanitary condition if the authorities would guarantee to continue the work. The offer was declined. Any one can practice medicine by simply paying the required fee charged for a license. In Bahia, Recife and Pará one sees the most horrible sights of poor people eaten up by disease, with no remedy in sight. If such are the needs of the coast cities, what must the condition be of the far-off interior! A dozen medical missionaries scattered through Northern Brazil would do more than anything else to commend the gospel to the people.

## Educational Problems

"I predict that before you brethren get out of the country, you will come to this conclusion: Brazil's greatest need is education—schools, beginning with the primary and running clear on up into the university." Thus spoke one of the workers to Dr. Brown-

ing and me in the first conference we had in Brazil, down on the southern border.

The last conversation I had in Pará, under the beating rays of an equatorial sun, was about the need of education in the great Amazon Valley. In the states of Pará, with more than a million people, Amazonas, three times as large as Germany, and in the territory extending on through Peru to the Pacific Ocean, there is not an evangelical school, and few of any kind whatever. Yet this is the Amazon Valley that Agassiz predicted, on his visit in 1868, would be the center of the world's civilization. In Pará, the modern city of 200,000 people, the average attendance of the schools numbers 4,000. In the interior of the Amazon Valley there are practically no schools. The reply to a question about the establishment of an evangelical school in Pará was that it would meet with all kinds of difficulties, because grades and diplomas were matters of pull and favor. As an illustration, the fact was cited that a law had been recently passed, through the influence of a director of a private school, making it extremely difficult for students to secure their passing marks. When they fail, he guarantees to have them pass if they take a course in his school. He is also teacher in the Government gymnasium and is prepared to make good his promise.

Returning from this conversation to the ship, I picked up Dr. Megalhaes's pamphlet on "The Great Sick Man of South America," and read:

"The great mass of our people present the saddest state of illiteracy. It is not erroneous to calculate more than eighty per cent. of our fellow citizens who are not even able to read and write. This percentage is so excessive, so deplorable, placing us in a position greatly inferior to other cultured nations of America and the world, that one of our distinguished men has recently proposed to change our name from Brazil to *Analphabetalandia* (the land of illiterates)."

And the illustrious Bomfin makes this impassioned appeal to his people:

"Let us make a campaign against our ignorance. There is no other way to save this America of ours. Our many expedients and our political wisdom have now contributed all they are able to give. That progress which some count by tax receipts, others by the number of ships, and others in the extent of mines operated, not only is badly defined—it is false and illusory. Progress must be made by society in its totality; and this is only attained by the education and culture of each social element.*

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* *America Latina*, Manoel Bomfin, page 400.

The evangelical movement has gained the gratitude of the Brazilian people for its splendid contribution to this campaign. I am sorry there is not space in this report to review the splendid work done by each of the fifteen boarding schools which I visited, with property valued at one million and a half dollars. But here one can only touch the problem of cooperation, which is the most vital of the many to be faced.

The first literature ever issued by the Committee on Cooperation in Latin America, a circular dated in 1913, called attention, among other cooperative possibilities in Latin America, to a proposal made by Dr. S. R. Gammon of the "Instituto Evangelico" of Lavras, for a federation of the evangelical schools of Brazil. After several years of informal discussion of the plan, both by the Boards and the Brazilian workers, a conference was called which met last December at São Paulo and formally adopted a scheme of federation. Every considerable school in Brazil was presented. The proposal was made to form an Evangelical University Federation, which means, in Portuguese, something that is trying to be a university and isn't yet. This federation was to consist of all superior schools having more than ten pupils, and of all preparatory schools having more than twenty pupils. The federation was to have under its care all primary schools and all minor superior and preparatory schools willing to be enrolled. It was to be governed by a council consisting of one representative of each membership school and one representative of each Church or Board having no membership school, but schools under the care of the Federation. The council was to have a governing committee presided over by a chancellor, and to do its work through committees on courses, text-books, examinations and diplomas, these matters being the sphere of the Federation's control. Property, finances and discipline were to remain exactly as at present. The Federation was joined by four superior schools and eleven preparatory schools, a large number of primary schools, and incomplete superior and preparatory schools were put under its care. A primary school was defined as comprehending the first five years of school life, a preparatory school the next six; and a superior school was to require at least eleven years of antecedent school life and to offer at least two years of study.

The advantages of such a federation are too many to mention. Brazil has no university. There are a number of strong professional schools, but they are not coordinated. This federation of

evangelical schools, with the strengthening of the present institutions, and the opening of law, medical and teachers' colleges would give the evangelical churches the one university in the largest country in Latin America. With the circle of professional schools completed, with uniform courses and examinations leading from secondary schools to professional courses, Government recognition could be secured, thus placing the graduates on the same footing as those of the Government professional schools. A federation representing four or five thousand pupils, with a trained corps of teachers working on a well-organized plan of education, would in a few years exert a tremendous influence on the whole educational program of Brazil. One item in the program adopted at São Paulo is the establishment of secondary schools, as rapidly as possible, in every state that as yet has none.

The workers are very much in earnest about the development of this plan. They point to the recommendations of the Panama Congress, of which so much has been said in the homelands, of two or three real universities in Latin America. Here is a chance to make this talk become a reality. After deliberation in representative Brazilian conferences, both in São Paulo and Rio de Janeiro, a resolution was passed calling for the help of the Committee on Cooperation to raise one million dollars for the realization of the plan. Half of this amount would go to strengthening the existing schools, the Engineering School of Mackenzie, the schools of Pharmacy and Dentistry of Granbery, the Agricultural School at Lavras, and the establishment of the proposed Union Theological Seminary. The other half million would be for the opening of new schools of law, medicine and education. This entire fund would not be expended for some ten years. The governing committee of the federation have the whole expenditure carefully calculated.

The committee, in pointing out the fact that they are not asking for unreasonable things, show the strength of the present evangelical educational work in Brazil, the value of the property of present secondary schools being a million and a half dollars, with five thousand students, and a magnificent corps of teachers, and with recognition everywhere as an important force in Brazilian education. With such a start, they claim that it will be easier to develop a university in Brazil than anywhere else in Latin America. Here are one-third of the people and one-third of the territory of Latin America, and the largest Protestant community besides.

Not the least of the advantages of such a university federation should be the securing of a definite permanent recognition of evangelical schools by the Government. Our schools have felt deeply the truth of the following observation of one of Brazil's leading literary men:

"The mania to undo the work of predecessors affects everything, few being willing to wait the long time necessary to judge as to the good or bad results of a measure. We are a great people for continually trying new things, new experiments, sometimes advancing wonderfully and other times failing tremendously, but never taking definite, constructive measures.

"The recent reform of education, for example, will strangle every private incentive, in a country where it ought to be encouraged by every possible means, controlled only by a strict inspection of the public power, as is done in the United States."

Several years ago the federal law allowed private schools, having a certain amount of money invested, or of realty, and consenting to conform to the prescribed course of instruction and submit to official inspection, to give diplomas that were of equal value to those given by the Government schools, and that would admit students bearing them to the official schools of professional grade—law, medicine, engineering, etc. Let it be borne in mind that all of the professional schools are official, and that no man who has not a diploma is supposed to be allowed to follow any of the learned professions. There was, of course, a great deal of red tape about all this official business; but it worked fairly well and would have given good results with slight modifications.

Some schools, however, began to trade in diplomas, selling them for a price and demanding practically no study of their students. The scandals were frequent, flagrant and increasing. Instead of seeking to put an end to the abuses and improve the law that was workable, the congress decided to have an entirely different law and put an end to all of the privileges of private schools. Under the new law, no school can secure these benefits save under conditions that are practically impossible.

Private schools can now secure, under certain conditions, an official board of examiners—fifteen strong, with varying qualifications of unfitness. The expense, however, will run from three to five thousand dollars for a year.

When they lost official recognition, five years ago, they were glad to be free from the red tape; at first there was a falling off in attendance, but most of them now have gotten back to the largest enrollment.

The state government has just passed a law giving full recognition to the Lavras Agricultural School.

Granbery College was given recognition of her professional schools by legislative enactment, so that when she lost, with other schools, the recognition of her gymnasium, granted by executive decree, she still held the recognition of the diplomas of her schools of pharmacy and dentistry.

In December, 1916, the Evangelical University Federation, on the initiative of representatives of the existing seminaries, presented to the churches and the Mission Boards in Brazil a plan for a union seminary. It included the formation of an Evangelical Theological Association, which will be composed of official representatives of the several evangelical churches and Mission Boards, each denomination to choose two and each Board one. The Association will fix the number of professors, never less than four, who will be appointed by it on nomination of the various churches. The Association will have power to appoint directly any professor whose services it considers of great importance to the seminary. The Association will make an annual budget for the seminary, including expenses of the professorate, and excluding expenses with the students, and will assess the churches and Board to furnish the funds needed. Each denomination will maintain its own students.

The faculty of the seminary will consist of all the professors, one of whom will be chosen by the trustees to preside.

The Association will arrange with the evangelical schools the organization of a sufficient preparatory course to give a right to matriculation in the seminary.

The chancellor of the Evangelical University Federation will convoke for São Paulo a meeting of the representatives appointed by the several corporations to organize the Association and advance its ends.

The chancellor, being advised of the appointment of most of the representatives of Boards and churches, convened a meeting of the provisional board for August 28 at 10.30 at Mackenzie College, to take advantage of the presence of the representatives of the Committee on Cooperation in Latin America without awaiting the final action of the Methodist and Southern Presbyterian Boards, both of which had approved the plan in general

After recognizing the above plan as the basis of their deliberations, and declaring that their decisions were taken *ad referendum*, the trustees adopted the following preamble:

We consider that the preparation of a suitable national evangelical ministry is the great necessity of the Evangelical propaganda in Brazil and the only means of implanting the Gospel in the national life.

We consider that for this purpose we should choose a center of national and evangelical life where the spirit may broaden in the concept of one and the other.

We consider that the preparation implies the need, not only of a solid training in theology, but also of a solid and fitting training in preparatory studies as an inseparable foundation.

We consider that such a result is at present realizable only by the hearty cooperation of the Evangelical elements that labor in the evangelization of the country.

It was then resolved:

That the seat of the Seminary shall be at the Federal capital;

That at least 16,000 square meters of land should be acquired;

That a principal building shall be constructed with assembly hall, library, four class rooms, two offices; a dormitory for at least thirty-two students with study and bed-room or each pair of students; dining, rest and receptions rooms and kitchen; and four professor's houses. The cost of the plan was estimated at $100,000.

It was resolved to make a general appeal to the Brazilian Church, and by means of the Cooperation Committees to the Boards, for this sum. Mr. Inman promised to take the matter up with his committee.

Revs. Waddell, Reis and Tucker were made a committee on ground, plans and buildings, and Revs. Waddell, Reis, Pereira, Tavares and Souza a committee on the constitution of the seminary and the steps preliminary to incorporation.

The seminary course was fixed at three years.

The faculties of the existing seminaries were requested to propose a curriculum for the new seminary.

Under Article IV. of the plan, it was resolved that:

1. The number of Professors shall be four, occupying the chairs of Old Testament, New Testament, Theology and Ecclesiology. All theological subjects will be divided between these chairs.
2. These professors shall give themselves wholly to the work of the Seminary, including the preparation of the necessary literature.
3. The professors shall receive equal salaries and in Brazilian currency.
4. Homes for the professors shall form a part of the Seminary property.
5. There shall be four substitute professors who may be pastors or ministers otherwise employed.

Under Article VII. of the plan, it was resolved:

1. To establish a course of philosophy of two years for gymnasium graduates, graduation from which will give matriculation in the seminary. The curriculum of this course will be determined by the directors of the

schools which give it, subject to the approval of the Seminary Trustees. Mackenzie in combination with the Independent Presbyterian school will organize the course. Granbery, Lavras and Ponte-Nova are considering the matter.

2. In case candidates present themselves for matriculation in this course who have not had the complete gymnasium course but have had other courses, the Philosophy Faculty will see what preparatory study they need and if possilbe arrange a course for them.

The East Brazil Mission, by letter and by its representative for itself and for its Board; the representatives of the Methodist and Presbyterian (North) Boards, and of the Committees on Cooperation, declared that they had every reason to think that the resolutions taken would be highly satisfactory to their corporations.

There are now seven theological seminaries in Brazil. There seems to be no doubt that all of these except the two Baptist Seminaries will enter the new organization. Three of these are supported by Brazilian churches. The Presbyterian Seminary has a good property at Campinas, and some endowment which, if used, would enable them to take more than their proportionate share. It is hoped, however, that the churches will raise the money without selling the properties. It would be a calamity to close such an educational plant as that at Campinas, the first mission school in South America, which for fifty years has been a great influence in all that surrounding community. Without doubt the plan will meet with the hearty support of the Brazilian churches, which will desire to take as large a financial part in the enterprise as possible, probably half of it. The Mission Boards will be asked to supplement their offerings, and this should be done with enthusiasm, as soon as the churches determine how much they can raise.

Before passing from the subject of education, mention must be made of at least one more of the interesting projects ahead—a girls' college in Rio de Janeiro. The Woman's Board of the Methodist Church (South) plans to put in $150,000 for the establishment of such a school. This is not sufficient to secure the amount of land that is needed and to provide otherwise for future development. We had a conference with some of the workers concerning the desirability of making a union enterprise of several Women's Boards, as in case of the great women's colleges in China and India. It is to be hoped that some such cooperative plan may be worked out for Brazil.

## Literature

Much of the time in each conference with missionaries, and in the meeting of the Committee on Cooperation in Brazil, was given to the important question of literature. There is no union press or union paper in Brazil. The Baptists have a well-equpiped press in Rio de Janeiro. The Methodists have a press in Juiz de Fora, which they are now preparing to move to São Paulo and enlarge into a fine modern plant. There are several other small presses. The number of church papers is legion. There is coming to be more and more a unanimous sentiment in favor of union in the three divisions of the work of producing Christian literature in Portuguese: (1) Printing, (2) the preparation of manuscripts, and (3) distribution. The time did not seem ripe for any definite plans regarding the first, but the second and third divisions of the work were advanced very markedly. After a most careful discussion of the whole matter, the following decision was made by the Committee on Cooperation in Brazil:

1. That the Committee on Cooperation in Latin America be requested to appoint a companion to Dr. Winton in publication work for the Portuguese section, with residence in Brazil. The Brazilian Committee will present a nomination for this position at an early date.

2. That a sub-committee on literature be appointed by the Committee on Cooperation in Brazil, which shall be authorized to execute all work in reference to translations, adaptations and manuscripts, and the publication and circulation of the same.

3. That there be established in Rio de Janeiro a central literature depository, called the Brazilian Center of Publicity (Centro Brasileiro de Publicadade), with the right to open branch depositories. For this purpose there be organized a holding company with an initial capital of 50 contos (about $12,500 U. S.), divided into five thousand shares of ten milreis each, with the privilege of augmenting this capital. The stock will be offered to the Mission Boards, Bible Societies, and national Churches. The Committee on Cooperation in Brazil will be in general responsible for the enterprise. The bodies concerned are requsted to secure the allocation of Mr. J. W. Clay, of the Methodist Publishing House at Juiz de Fora, as agent of the new concern.

4. That a bibliography of Portuguese literature be prepared, similar to the one on Spanish literature, by the Committee on Cooperation in Latin America.

5. That an illustrated family paper be published, instead of the review suggested by the conference of pastors at São Paulo. This has been planned for some time, and it is hoped that the man appointed for the publication work might also have this as part of his work.

The National Institute of Sacred Literature is an organization recently formed by Professor Braga and other literary men of the Evangelical Church, along the lines of the Institute of Sacred

Literature formed by President Hooper of the University of Chicago. Besides publishing *O Reforma,* a creditable journal which occupies itself with social, literary and educational questions, the Institute has published several important pamphlets. It has a most interesting program before it, and has received as members some of the foremost men of Brazil. It should be a most useful organization in the carrying out of the program for a Christian literature in Portuguese. There are a number of men connected with the evangelical church who are recognized by the public in general as men of literary talent. We should see that these men are used as occasion offers to produce literature along a well-marked out program directed by the Committee on Cooperation. One such man has recently fallen heir to an estate, and has offered to dedicate himself to the work without charge.

In private conference with the Committee on Literature, all these matters were gone over, and a detailed program arranged. With financial backing, the way is now open for a united effort for the production of a first-class, permanent, Christian literature in Portuguese. The committee is fortunate in having as its chairman Dr. Erasmo Braga, who brings to the task not only enthusiasm, but a well-recognized standing as a man of letters. His book on the Panama Congress, "Pan-Americanismo—Aspecto Religioso," has received most favorable criticism in the Brazilian papers.

While no definite steps were taken for the uniting of papers and presses, there is little doubt but that the way has been opened for this, and conference with leaders secured promises that these matters would soon be brought to the fore.

There is a particularly large field open for cooperation in Sunday School literature. The Brazilian Sunday School Association has a comprehensive scheme for the production of books for the aid of teachers and officers, and a resolution was passed requesting our committee to help in this program. The Methodists, who have given much attention to the production of Sunday School lesson helps, are furnishing these entirely for several denominations. In the enlargement of their plant, other denominations might help financially, and an interdenominational board of editors could be created for Sunday School literature.

### Other Questions of Cooperation

As in some of the other countries, I found that the work of the Committee on Cooperation in Brazil was little known outside the capital. Unfortunately the president of the committee had been

absent most of the time since the Regional Conference. In the meantime, the Evangelical University Federation had been formed and was pursuing an active program, with no connection with the Committee on Cooperation, which was supposed to be the official representative of all evangelical bodies in matters involving cooperation.

The leaders of the Federation were present at the recent meeting of the Committee on Cooperation in Rio de Janeiro when it was officially constituted, however, and cordially agreed that the Federation be considered the Cooperation Committee's Sub-Committee on Education. Thus the possibility of a confusion of forces in cooperative work has been defeated, and all are harmoniously united in the one Committee on Cooperation in Brazil, which is recognized as being the clearing house for all interdenominational and union activities.

Some of the other actions of the committee at its recent meeting were: "Recognizing our great deficiency in caring for the orphan, that we appeal to the Committee on Cooperation in Latin America to assist in raising a fund of 500 contos (about $125,000) for the founding of a worthy orphanage, with a manual training school annexed, in Rio de Janeiro." A Committee on Survey and Occupation was appointed, which, it is hoped, will be able to work out some of the problems already suggested along this line. If the inclusive plans for the federation of the evangelical schools with adjustment of courses, etc., are to be carried out, some one will have to give most of his time to it for the next two years at least. It is to be hoped also that the chairman of the general Committee on Cooperation in Brazil may be able to give some definite time to promoting the general interests of cooperation in Brazil. We must certainly comply with the request of the Brazilian Committee for a man to give his whole time to the development of Christian literature in Portuguese.

The far-reaching programs for cooperative educational and literary enterprises for which Brazil has asked our committee's backing, challenge us to heroic effort. Their accomplishment would have a splendid effect on all Latin America. More space has been given to reporting conditions in Brazil than to other countries because the evangelical work has developed so much more there. The lessons of that development can be of great help to the whole field. Visits of some of the Brazilian leaders to the churches in other countries would be helpful, as was shown by the work of some of these men on their way to and from the Panama Congress.

## XIV. CONCLUSIONS

### OCCUPATION OF TERRITORY

There is need for the entrance of some new Mission Boards into the northern part of South America for the occupation of these greatly neglected fields. The only organized Board that is doing any work in Ecuador is the Christian and Missionary Alliance, which has made little progress so far and does not contemplate any educational or institutional work. There is deep need for a Board with a comprehensive evangelistic, educational, institutional program to enter Ecuador. Some of the faithful independent missionaries there would no doubt cooperate in such a program. The ability of the Free Church of Scotland to largely develop its work in Peru will decide whether or not it will be necessary to invite another Board into that country. Northern Brazil is one of the most neglected fields in the world. A new Board could find a large work there. But it should be one that would coordinate its work with one of the three existing bodies there so as not to introduce new denominational confusion.

The Presbyterians (U. S. A.) and the Methodist Episcopals, the two Boards who have the largest work in South America, could do much more by a better distribution of their forces. It would be preferable for the Presbyterians to enlarge their forces in Venezuela and Colombia rather than to invite other Boards into these greatly neglected countries. The Methodists might redistribute their work, principally in Chile, so that it would be confined to a triangle, the base of which would run from Buenos Aires through Mendoza to Valparaiso, the second side on up the Pacific Coast to Lima, and the hypothenuse from Lima through to LaPaz, Tucuman, Cordova and Buenos Aires. This would involve little more than an exchange of territory with the Presbyterians in Chile. It would make it very much easier for Episcopal supervision and for closer relationships between all Methodist workers. I do not believe that Latin America can ever be occupied until each Mission Board has adjusted its territory, not only in relationship to others who occupy a particular field, but in regard to its work as a whole, in all these countries. The most important thing in considering territorial questions in Latin America today is not the avoiding of denominational rivalry, but a more scientific distribution of forces in order that every part of the field shall receive the Gospel.

Where there is an exchange of fields, the independence of the churches must always be considered. Harm has been done to this whole question by not properly guarding this point. There is no particular objection to a Church's maintaining its old ecclesiastical relationship when the denomination leaves a certain field, if that Church is willing to pay the price of self-support and self-propagation. In fact, this is a very good way for the responsibility of self-support to be put on congregations. A Mission Board has no right to exchange people from one communion to another. They only have the responsibility of spending the funds entrusted to them in the way that it will reach the most people with the Christian message. They can and should change their workers, schools and institutions from one place to another when it seems best for the economy of the Kingdom of God. But individual Christians should be left to decide whether they will change their ecclesiastical relationships or not. Time is the best arranger of these matters. Congregations should never be forced. Often, however, it is only in the mind of the missionary that a congregation is so indoctrinated in a particular denomination that they "rather die than surrender their convictions." If no undue pressure is brought to bear from either side and the law of love is supreme, the problem of the new relationship will be solved by the churches themselves.

*The Needs of the Indian.*—The needs of the Indians has been discussed under the section on Bolivia, and in other parts of the Report. Over against the tremendous neglect of the Indian is the fact that no American Mission Board is doing anything for their alleviation.

I came in contact with three classes of Indians: First, those of the Andean highlands, remnants of the old Inca empire which ranged from Quito to Argentina, lovers of the soil, numbering more than three millions.

Second, the Araucanians of Southern Chile, numbering about one hundred thousand, a strong, independent race, only recently voluntarily surrendering to Chilean authority; also agricultural people.

Third, that great unnumbered host of Indians, largely remnants of the Guarani savage, ranging through the lowlands of Bolivia, Paraguay and Brazil, reaching on up into Venezuela, Colombia and Ecuador. They are uncivilized, some practicing cannibal and other most primitive customs.

The Araucanians and the wild tribes of the Paraguayan and

Argentine Chaco are being reached by the South American Missionary Society. While their splendid work is nothing like as large as it should be, it is better to trust them to enlarge their forces sufficient to serve all these fields. But American missionary agencies can no longer ignore their responsibility for other tribes. The Boards having work nearest these Indians are naturally the first ones to look to. These are in Colombia and Venezuela, the Presbyterian U. S. A.; Peru and Bolivia, the Methodist Episcopal and Evangelical Union; Brazil, the two Presbyterian Boards and the Southern Baptists. The following six centers are suggested for strategic stations from which the work could spread: (1) Central Peru; (2) Highlands of Bolivia; (3) Matto Grosso, interior Brazil; (4) on the Rio Négro, Brazil; (5) on the eastern slope of the Andes, Colombia; (6) Upper Orinoco, in Venezuela.

The constant formation of independent groups to evangelize these Indians is proof of the deep interest in them; and much as we lament the beginning of such work, which practically always finally results in disappointment to all concerned, we may expect its continuance till our strong Boards organize a work through which such interest can be expressed. It seems to me that a meeting of the representatives of the Boards mentioned, with such other agencies as would be particularly interested, should be held, when a program for Indian work would be outlined. If individual Boards are not able to undertake it, let it be done by a cooperative organization.

*Financial Development.*—Not among the least noticeable of Latin-American advances is its growing financial ability. While the war affected the South American countries very seriously at first, they are now recovering, and lessons recently learned will probably make them permanently more independent from foreign bankers. As we have been forced to make our own dyes, Latin America has been forced to do a thousand things for itself that it had never done before.

The three recent building campaigns of the Young Men's Christian Association are an indication of the fact that evangelical institutions may expect to more and more largely share in the prosperity. In a few weeks' campaign following one another, they raised an average of $100,000 in each of the cities of Montevideo, Rio de Janeiro and São Paulo. A member of the Episcopal Church in Rio de Janeiro gave $25,000 last year to a charitable institution for which he is largely responsible. One of the

evangelicals in Rio de Janeiro, who helped largely in erecting the $100,000 hospital built by the Brazilian churches, with recent advances in property is probably worth to-day a million dollars.

The English, American and other foreign colonies are also a source of financial help, especially in charitable and educational enterprises. Workers in Valparaiso and Rio de Janeiro have recently been collecting substantial amounts from them for institutional work. Latin Americans are coming to take more seriously their responsibility for building up their communities, and as they increasingly see the value of the Evangelical Church's ministry to their people, will back it financially. Dr. Olivera Lima, of Brazil, has recently given his private library of 33,000 volumes to the Catholic University at Washington. Other notable philanthropies are being announced with growing frequency. The sooner we can get the evangelical movement supported on the field, the sooner will the people consider it their own. I believe we should increasingly appeal to well-to-do Latin Americans, who are charitably inclined, to contribute to evangelical enterprises.

## EDUCATIONAL PROBLEMS

*Problems in Coordination.*—Latin America, like all mission fields, has found it difficult to keep the evangelistic and educational work properly coordinated. In the schools in Chile, educational work has been done with one class and evangelistic with another. The great need is to bring both educational and evangelistic work to bear on the same problem. In the report on Chile, this was pointed out in connection with Santiago College and *Instituto Ingles.* Some think because these schools are not contributing largely to the upbuilding of the native church, that they should be closed. But it is hard to understand how any one could feel this way when they know that thousands of young people have been helped to better life and how community morals have been raised by these schools. They should be continued and enlarged, I believe. They are conducted practically without mission funds, anyway, except for the property furnished. Their work is more than legitimate; it is absolutely necessary.

But these schools, charging high rates of tuition, which is their only means of support, and reaching the better class of children, must not be expected to do the work of educating the Church's children, when these are from the lower classes. Such children do not find the atmosphere of the school congenial, nor do they

with their lack of culture recommend Protestantism to the children of the higher classes.

There must be schools for our own children for the purpose of leading them into intelligent Christian service in Church and State. To reach a lower class by evangelism and to educate them till the church becomes intellectual, as has been done in Brazil, may even be better, as some claim, than to first appeal to the educated classes. But to evangelize the lower classes, and not to educate them, is only pursuing the mistake of the Roman Catholic Church.

To educate the Church's children, when these come from the poorest classes, costs money. It costs money in this country, when they come from the better classes. *Why should we expect schools to be self-supporting in South America when they are not in any other part of the world?*

Boards congratulate themselves on having self-supporting schools, when they fail to realize that this self-support has often meant the commercializing of the school—that the director must run it as the patrons say and not as missionary purpose dictates. If not this much, it at least means that the principal reason for missionary education—the development of the Native Church—is not being accomplished. I am well aware that there is a danger here that some mission schools are pauperizing the people by giving them education which costs nothing. I can illustrate my point, however, by citing, as an example, Ward Institute of Buenos Aires, which the Methodists and Disciples of Christ are now beginning to develop jointly. If they say to the director that the school must be self-supporting, except the property furnished, he will be compelled to develop it along the lines that he finds will attract the greatest number of best-paying pupils. If the purpose of the school is clearly outlined, however, with its principal object the development of the Argentine Church, its courses and personnel will be different. While always emphasizing self-support, yet with the missions standing back of the enterprise financially, it can carry out its own ideals and not be swerved by those who only seek their own purposes. But unless it has financial backing, no director will be strong enough or Christian enough to keep it to the purpose of uplifting the Church.

*English as the Medium of Instruction.*—A number of mission schools in Latin America give their courses in English instead of the language of the country. The principal reason is the one of expediency, that more pupils and better paying ones are thus

secured. Other minor reasons are that there are better textbooks in English, that teachers from the United States can begin immediately their work without waiting for language study, and that the North American educational system should be introduced into Latin America. As to this latter, a few hours spent in Teachers College these days might lead to questioning this. Of course, it is easier not to be required to learn another language or to study another educational system, but the principal reason for the English basis is the financial one. But does it give the best missionary results? The following objections are among those that are urged against it:

1. Pupils cannot go from Mission schools to Government schools for their professional training, as courses are entirely different, and proficiency in their mother tongue is lacking.

2. Study in a foreign language does not give opportunity for development of the finest spiritual qualities along natural lines. Few pupils in these schools ever join the Church, and those of church families are lost to the cause by commercial attractions.

3. The North American teachers, using their own language and modes of thought, never come to appreciate and enter into the life of the people whom they are endeavoring to educate. Such a system also tends to short-term service, with teacher coming and going without abiding interest in the school.

4. A national institution cannot be made of a school that teaches in a foreign tongue. Such practice is unwise in countries where the national spirit is strong and the national language deeply regarded. Stronger nations like Argentina prohibit absolutely the teaching of most of their courses in anything but the national language, and its own history must be taught by a native Argentine, and Spanish by one for whom it is a native tongue.[1]

Calderon expresses the feeling of many when he says: "To tolerate in our schools as the principal language an exotic tongue, to consider cosmopolitanism as a definite condition in Argentina or other American democracies, is to forget the national for the foreign, tradition for modern importations, which is to accept an immoral society."[2]

*Need of Specially Prepared Educational Missionaries.*—Most of the missionary teachers in Latin America are entirely without

[1] Those particularly interested in these regulations can secure a report on the subject by Dr. W. E. Browning, by addressing the office of the Committee on Cooperation in Latin America.

[2] La Creacion de un Continente.

preparation for school work. A large part of them have been transferred from evangelistic work, and others have gone to the field simply to do their part in the conversion of a needy people.

And yet there is no place on earth where one faces more difficult questions of curricula, discipline and administration. The state educational system far more resembles the French than the North American, both in its courses and in its fundamental organization. There is no college, in the North American sense. From the sixth grade on an average, though each country differs, the pupil goes into the *licco* or *colegio civil*, which is something like our low grade academy. Most of the work given in our colleges is given in the first years of the professional schools in Latin America, which, instead of having three to five years, generally include seven years. The question of how to better bridge the gap between the *liceo* and the professional school is now giving much concern to state educators. Another problem is the choosing between two radically different theories of education or making a happy combination of the two.

The missionary may have been accustomed to a system which was devised to develop the freedom of the individual student, who is allowed to select his own courses and choose his own way of mastering the material, the theory being that liberty is so precious that it is worth while to risk all failure, to avoid all precedent and restraint, in order that each personality may develop along its own lines. But in countries where the Jesuits directed education for centuries and have stamped their theories so thoroughly on the thinking of the people, as is the case in Latin America, the theory of discipline and not liberty prevails. This puts emphasis on memory and tradition. It means a centralized system of schools rigidly conforming to narrow, authorized curricula for the masses, and specialized schools for the privileged classes. This results in culture and power of argument, but a lamentable lack of initiative and self-reliance.

These differences of educational theories account largely for other differences which the educational missionary must take into account.

The Anglo-Saxon worships the "naked truth." For the Latin, truth must be dressed and made beautiful. *Simpatico,* which cannot be translated into English, is the greatest character-describing word in Spanish. You are *simpatico* if you are charming in manner, appreciative of others, graceful and cultured. You are not *simpatico* if you choose to blurt out the naked truth rather

than hide it behind graceful phrases, even in response to categorical questions. Probably the greatest problem before the missionary to Latin America is to produce a character which will combine the truth-loving Saxon and the beauty-loving Latin; in other words, who will be like his Master, "full of grace *and* truth."

What kind of a curriculum is needed to make the most of national characteristics, and at the same time to develop independence of judgment, sterling honesty and reverence for truth, doing away with the idea that education is to fit a man only for professional and governmental careers, and inspiring men to take part in solving the economic and social problems of their land?

The tremendous industrial changes which are taking place in all parts of the world have a most ominous sound in Latin America, as the revolution in Mexico, a protest against the old industrial and moral slavery, abundantly witnesses.

It is difficult to conceive of the missionary educationalist not taking full cognizance of the pressing problems everywhere suggested by this economic revolution, which, if not in all the republics so outwardly expressed as in Mexico, is nevertheless just as surely present.

For the Evangelical Church itself there is no class of educational problems so pressing as those connected with the training of its ministry. How to dignify ministerial training so that it will be recognized by the public as on the same plane with training for the professions of the law, medicine, and diplomacy, is a problem that must be earnestly faced. Those taking part in the organization of the proposed Faculty of Theology and Social Sciences at Montevideo will have an opportunity to break new ground here.

The problem of dignifying religious instruction is faced, however, not only by those in theological seminaries, but by every missionary educationalist in the religious instruction given in each mission school. Opinion among Latin-American missionaries varies as to the advisability of making such religious instruction compulsory, but all agree that it should be made so attractive that students would regard it as the most important course in the curriculum.

If we should allow ourselves to turn from the more general to the specific educational problems in Latin America, a mere cataloguing of them would be ominous. A few that are particularly pressing are coeducation, a balancing of foreign and native

teachers, acceptance of Government subsidies, coordination of courses with these of Government schools, activities of teachers in other branches of missionary work, attention to be given to American and other foreign colonies, long and short-term teachers, and the many vexing questions connected with the securing of finances for carrying out an adequate educational program.

In countries like Paraguay, Ecuador, Colombia, etc., where as yet governments have not succeeded to any extent in organizing a public school system, if the educational missionary has training in school organization and administration, he can render great service to governments usually quite ready to accept expert help from any source.

With this brief hint of the problems before the missionary teacher in Latin America, it is easy to understand how great is his need for the very best pedagogical preparation.

*Other Suggestions.*—Out of many suggestions received for the betterment of mission schools, this section will be closed by mentioning only three others.

Local Advisory Boards have been tried with success by several of the Mission schools recently. Latin Americans and foreign business men especially interested in education are asked to form these Boards and to help share the responsibilities for building up these schools. This has a good effect, both in making the community feel that the school is not so largely a foreign affair, and in giving to the director the helpful advice and backing of representative men of the community.

Other educational workers suggested Home Committees or Boards of Trustees something like those which act for Nanking University or Mackenzie College, which would serve to give the schools on the field a special connection with those at the home base who were able to study with them in detail their problems.

More permanency in the teaching force is necessary if our schools are to do permanent work. The list of directors of some of the schools in South America would be as formidable as that of the Presidents of Venezuela. No argument is needed to show the impossibility of a school's carrying a connected program of studies and a definite policy which will get hold of the community in the right way if directors are changed every year or two. Every new man that comes in has different ideas, and much time is taken in changing courses and policies.

*Attitude Toward the Roman Catholic Church.*—The question of the attitude of the Committee on Cooperation toward Roman Catholicism which became such a live issue in the preparations for the Panama Congress, hardly came up during my whole trip. In Argentina, the change of name of the conference and the Caldwell Resolution were mentioned, but this would probably not have been true if the answer to the protest of the Argentine workers had been circulated as it was expected it would be. Difficulties, both in Argentina and in Cuba, which are the only two countries where the Committee on Cooperation has not moved steadily forward, are due largely to opposition to cooperative programs between the different Protestant bodies existing before the Panama Congress, and not to the question of the Congress' attitude toward Roman Catholicism. The reports of the Panama Congress which so clearly defined this attitude, the accomplishment of the Committee on Cooperation in the last year, and the realization that it is made up largely of the administrators of the Boards that are supporting the missionaries in Latin America, seemed to have largely convinced the few missionaries who had questioned it before, that the movement could be nothing but evangelical.

Probably the greater reason for this question not being brought up, however, was because all realize that there are so many grave problems in the evangelical cause itself that must be faced if the Church does its whole duty toward Latin America.

The issue between Roman Catholicism and Protestantism is clear and distinct. Every evangelical Christian should be ready to state these vigorously and dispassionately when occasion demands it. There is no one who understands the least thing about conditions in Latin America that doesn't realize that those are the last countries where there can be any compromise on this question. The progressive leaders of national life themselves would be the first to condemn any winking at these abuses whereby the established Church has so hindered progress through the centuries. Yet the more evangelical leaders study the multiplied problems before them to-day, the less are they inclined to "major," as a university student would put it, in polemics. Firm in their convictions, fully assured of the righteousness of their cause, ever ready to defend it when occasion really demands it, they chose to devote themselves to working out a program that

will turn all men to Christ and His three laws of Service, Sacrifice and Love.

*Union Evangelistic Meetings.*—There never was such hunger for spiritual things in Latin America as there is to-day. This means opportunity for evangelistic meetings such as we have never had. In only three of the eleven countries visited did it seem to me that the time is not ripe for a great united evangelistic campaign. The experience at São Paulo last year, when all the churches together rented the largest auditorium of the city, and with the preaching of the local pastors shook the whole community and brought great blessings to the churches, shows what can be done. "With all thy getting, get evangelism." This report has discussed largely technical questions, but all understand that the passion for souls must be in and around and above all these matters. Union Evangelistic meetings will not only save souls, but they will revivify the Church. Where personal and denominational differences have disturbed the work, union efforts to save others will be the best way to save the whole cause.

The time is ripe for the Committee of Evangelism of each of the Regional Committees to organize such campaigns, both local and nation-wide. These plans might well include apologetic lectures by visitors from other countries, as have been so often recommended recently, and visits from such evangelists as Mr. Sherwood Eddy, to which workers are eagerly looking forward. Probably as these lines are written, George P. Howard, of the World's Sunday School Union, is leaving Argentina for Chile, for a campaign under the auspices of the Committee on Cooperation in Chile.

*Entering New Fields.*—There is an encouraging unrest among the missionaries in regard to the whole method that has been pursued in the past in presenting the gospel. The ordinary way of entering a new field has been to begin the meetings in the house of some humble family or rent a little hall on a side street, and attract the humbler classes by music, fellowship and help. Many think we would have been very much nearer toward winning Latin America if we had entered the fields appealing to the independent classes who could think for themselves, and were able to contribute something to building up the cause. Religious conditions in Latin America where the Roman Catholic Church has had such a hold, are different, both from the Home Mission work and from the work in foreign lands among the heathen. We have, however, largely taken either the method used on the home

frontiers, or the method used in heathen countries, as the one for Latin America. We have failed to realize that a State Church, Christian at least in form, with a people accustomed to magnificent edifices and a stately worship, with a natural prejudice against the matter-of-fact Anglo-Saxon and the cold, unfamiliar Protestant forms, constitutes a problem differing from that of any other field.

With these things in mind, as noted in the report on Paraguay, a deputation has recommended to the Disciples of Christ, who are going into this new field, that they should at first send a man to quietly study conditions and form friendships. This can probably be best done by entering the university for the first year. After friendships have been formed, a well-trained educationalist will be sent to open a model boys' school, which will be used at night for community service. Later a churchly church building will be erected that will appeal to the Latin religious sense. If a number of missionaries go into a new community and publicly announce a campaign to convert the people to a foreign creed, violating religious traditions by using evangelistic methods, in rented store buildings, it is not difficult to understand that the stronger, more conservative elements are set against the work. Some missions have pursued the policy of having workers reside in a community for some time before beginning open work. It has proven a good policy.

A chapter could be written on the need of Evangelical Church buildings that will draw and not repel the Latin American. In a book full of humor and philosophy, describing a Latin's visit to North America, Laboulaye tells of a visit to a Congregational church: "When I arrived, the service had not begun. Nothing in the world is sadder than a Protestant church. Wooden benches, dark walls, no pictures, no flowers, no candles; but some, yes, much of sadness which freezes the feelings. One would say that it was a service for the dead. No, I am mistaken; there was one adornment—a board on which was written in enormous ciphers the number 129."[1] If the poor Latin felt this way on visiting one of our city churches in New York, what must be the feeling of the ordinary Latin American in visiting the average shabby Protestant meeting-place in his own country.

I have been impressed recently with the value of certain of our missionaries taking work in the national universities. A mis-

[1] Paris en America, E. Laboulaye, V. Acha, Barcelona.

sionary who is doing this in Buenos Aires has found it of great advantage, not only in improving his language and saturating him with the national spirit, but also in giving him valuable opportunities for discussing Christianity with the educated classes. The missionary who has taken a degree in the national university will find that he has an entrance into many new circles because of the respect he has shown for national institutions.

*Importance of Language Study.*—One of the best things about taking this university course will be its aid to the missionary's language. Most missionaries, when they arrive on the field, find it exceedingly difficult to get the proper kind of teacher. Then they are associated largely with the lower classes, who speak the language incorrectly. Not being capable of distinguishing, they form many bad habits of speech which cling to them all the rest of their life. In all of the missionary's preparation there is hardly anything as important as language study. The man who speaks the language well will have an entré into every circle. This is particularly true in these lands, for the sixth sense of the Latin American is language. No man can have the largest influence that does not use with precision and correctness the Latin tongue.

Among the young missionaries, the one who speaks the best Spanish that I heard on the trip had spent a year in the University of Madrid before coming to the field. There has been a recent movement among the Spanish universities to attract foreign students. At Madrid they have built a large dormitory, where it is easy for a foreign student to live with small expense or make his way by teaching. It would be a splendid thing for many of our missionaries to go to the University of Madrid for a year before taking up their work in Latin America.

There are no missionary language schools in Latin America. Very few of the Mission Boards pay any attention to language examinations or the way their missionaries get the language. This is partly due to the large number of English schools that Missions have organized in Latin America, and to the general idea that because this is America, most everyone either speaks English or wants to speak it. A language school in connection with the international Faculty of Theology and Social Sciences would help greatly solve this, one of the most important missionary problems. The new missionary on the field often wastes months of precious time in language study, and, finally discouraged with his instruction, depends on "picking it up." Until

language schools or some definitely organized facilities are available, it is of the utmost importance that missionaries to Latin America have some language training before going to the field.

*Prejudice Against Protestantism as a Foreign Religion.*—A peculiarly interesting comment on this matter of the missionary's language was made to me by several Latin Americans when they pointed out the fact that often the native ministers, after long association with the missionaries, came to use much of the foreign order in their speaking. Several said that they could not enjoy the preaching of these native ministers because they used so many foreign forms. This, of course, contributes to the feeling that is largely held that Protestantism is a foreign religion and that those who embrace it are in a way denying their own country and identifying themselves with North America.

We must do everything in our power to get the people to realize that we are preaching not a national religion, but a universal religion; that we come to convert them, not to North American ideas or North American language, but we come to convert them to Christ, the universal Savior; that Christianity needs the peculiar emphasis of the Latin American as well as the Anglo-Saxon, the Oriental and all other nations, to make up its perfect whole. Dr. Warnack used to say that Americans read the great commission, "Go ye into all the world and teach the English language to every creature." This has been far too true of our missionary work in Latin America. No one can deny that, as one missionary expresses it, many reforms and many great ideas have ridden into the country on the back of the English language; that there is a strong demand for the teaching of English which our mission schools can legitimately gratify; and that English literature will do much to inculcate moral ideals. But we will never have our largest influence in Latin America as long as we remain foreign, preferring a foreign language and seeking to inculcate foreign ideals. The objection most often heard about our mission schools is that they are little parts of North America set down in Latin America. They teach the English language; they display the portraits of Washington and Lincoln rather than those of the national heroes; they inculcate the ideals of a foreign nation; and they even call their institutions by unfamiliar, unpronounceable foreign names.

To overcome this criticism it seems important that missionaries increasingly do two things: (1) Read the national literature which discusses these problems. One who has not kept in touch

with it is surprised to find how many of the larger problems missionaries are facing are being discussed in the Latin-American press and in books appearing constantly these days. Great help will be received from a continued following of the national mind as it appears in what people are reading. (2) Form friendships with the leaders in national life. These men are surprisingly easy of access, and appreciative of the opportunity to discuss their problems with the foreigner who shows an intelligent sympathy with them.

*Nationalism.*—On this matter, the book on nationalism by the Argentine author, Ricardo Rojas, is enlightening.[1] He defines nationalism as patriotism which has as its territorial and political base, the nation. Its elements are solidarity, the consciousness of tradition and of language. He regards as "active factors of national dissolution" Jewish schools where lessons are given in Hebrew, or colleges of religious congregations, Protestant establishments and German and Italian educational institutions which obey foreign governments. Discouragingly he describes a growing "cosmopolitanism in men and ideas, the dissolution of the old moral nucleii, indifference concerning the public business, and increasing forgetfulness of traditions, the popular corruption of language, ignorance of our own territory, lack of national solidarity, anxiety for riches without scruple, the worship of the most ignoble hierarchies, the disdain of higher accomplishments, the lack of passion in struggle, the lowering of suffrage, superstitious regard for exotic names, and blasting individualism and depreciation of ideals."

The school is for Rojas the protector of nationalism, "as the Church confronts a crisis and the family is not yet a powerful factor. A school completely Argentine will realize a miracle of national transformation. The pedagogical state, an inquisitor that will not tolerate foreign doctrines nor hostile patriotism within its territory, will require of the immigrant that most heroic of tributes, the renouncement of his old home."

While the missionary cannot always agree with the extreme expressions of nationalism, he must always be sympathetic toward it. He must be willing to lose his Anglo-Saxon life that he may find a new life among the people to whom he has given himself. Of course, he will always retain that stern Puritan regard for truth and righteousness. But he will lose the outer forms which

[1] La Restauración Nacionalista, G. Mendesky e Hijos, Buenos Aires.

set him off from the people with whom he is laboring, and take on the characteristics that are best in them.

*Unity and Diversity in Latin-American Countries.*—Closely allied to nationalism is the other question of the unity and diversity of the various Latin-American countries. It is one of the most interesting and complex of all questions, and can only be mentioned here. We do well in our missionary work to consider Latin-American problems as one. As the Conference of Latin-American Nations meeting at Lima, in 1847, to consider their mutual problems, declared, "These American Republics, united by bonds of origin, language, religion and customs, by the common cause which they have defended, by the similarity of their institutions, and above all, by their common necessities and reciprocal interests, cannot but consider themselves as parts of the same nation." The fact, however, that they have not been able to accomplish this union, signifies unquestionable differences. The more one studies these countries, the more distinct does each stand out by itself. Argentina is cosmopolitan and commercial; Chile belligerent and ambitious; Brazil patient and open-hearted; Peru dreams but fears to act; the countries immediately north and south of Panama confide in lyrics and tropical riches; Mexico is too divided for any word to describe her; Cuba and Porto Rico are interesting examples of Anglo-Saxon influence on Latin ideals.

There are two political schools in Latin America: one advocates unity among Latin-American nations because of the common needs for protection against the materialistic and political ambitions of the United States. As a corrolary to this, they advocate a combined unity with Latin Europe based on the glories of the Latin race. An active campaign is carried on by this school on both sides of the Atlantic. Manuel Ugarte, the most radical apostle of this school, says:

". . . It is evident that nothing attracts us toward our neighbors of the North. By her origin, her education, and her spirit, South America is essentially European. We feel ourselves akin to Spain, to whom we owe our civilization, and whose fire we carry in our blood; to France, source and origin of the thought that animates us; to England, who sends us her gold freely; to Germany, who supplies us with her manufactures; and to Italy, who gives us the arms of her sons to wrest from the soil the wealth which is to distribute itself over the world. But to the

United States we are united by no ties but those of distrust and fear."[1]

Calderon, the ambassador of Peru to France, is another enthusiastic member of this school. Referring to Pan-American Congresses, he says: "The Iberian nations confess publicly their enthusiasm for Pan-Americanism, as does the Yankee Republic its spiritual enthusiasm. Platonic declarations are succeeded by useless promises. The desired fusion of Saxons and Latins does not advance. In Buenos Aires, Americo Lugo, a delegate from the Plains, denounces the expansion of the North. In dailies and magazines, eloquent thinkers condemn these rhetorical organizations which preach union while Saxon ambition dismembers Panama, agitates Nicaraugua, and overturns Mexico. . . . At the same time that North American vessels enjoy commercial privileges in the Panama Canal, they limit the commercial liberty of the peoples of the Pacific. Will they not be able to make a declaration in the future limiting the amount of European capital which can be invested in each republic, or determine the numerical importance of the current of immigration? Thus successful, they would impose on free peoples a hard tutelage. For moral suasion they will substitute an imperative catechism."[2]

I have already shown how such views concerning North America are being revised in these days. As to the theory that Latin America must maintain close relationships with Latin Europe on the basis of historic kinship and glories, one finds many protests, especially among the leaders of thought in countries facing the Atlantic. Dr. Ernesto Quesada replied to my question about Argentina's contribution to the formulation of a Latin soul: "We are not developing a Latin soul; we are developing an Argentine soul. It is all bosh to talk about our being linked up with the rest of the Latin peoples because of some ancient history. We are fighting our own fight, with our faces forward and not backward."

Dr. Colmo, author of the best Sociology[3] yet published on Latin America, expresses the same views: "Instead of Latin-American countries getting closer together, as we develop we are getting further apart. What particular interest has life in Ecuador or Colombia to me? I wanted to get a book that was published in

[1] El Porvenir de la America Latina, pp. 93, 94.
[2] La Creacion de un Continente, pp. 29, 31.
[3] Los Paises Americanos, Alfredo Colmo, Hijos de Reus, Madrid.

Bolivia not long ago. Not a book-store in Buenos Aires could give me the address of a book dealer in Bolivia. I had to write to Spain to get it. In this practical age when each nation is developing its mental and material resources, the national spirit is growing, and we need less and less to unite for protection against outside encroachment."

Missionaries will be constantly sensing the play of such ideas as having an important bearing on the method of presenting their message.

*Open-mindedness.*—Independence of thought, which the Catholic Church has opposed, is largely responsible for that Church's losing its influence in Latin America. The evangelical churches will just as quickly find their influence gone if they cease to stand for such independence. It was not encouraging to be told of a number of missionaries who had come to the field during the last five years and were now back home because of their independent judgments.

We have no message for Latin America if it is not an exaltation of the truth and an insistence upon progress in spiritual things. It is natural to expect that conservatism and liberalism will be found in our missionary forces in Latin America as God has ordained that they shall be found balancing one another in all parts of the world. We only need to keep an open mind as our Master did to realize that truth will set us free for service wherever needed.

There is a great need for free play of ideas in restless, growing nations like we find in Latin America. We should be anxious to always be worthy of the following from a distinguished Argentine:

". . . Thus liberal Protestantism, leaving to man his best aptitude and amplitude for lay progress, has formed the colonizing races which, by their greater resources dominating nature and exploiting the soil, have enriched and extended themselves to all continents. In the same way Catholicism, repudiating profane science, and captured by attention to public worship, has separated the best energies of man, has withdrawn him from improvd means of agriculture, commerce and industry, from personal cleanliness and public sanitation, from earthly justice and civil morality."

"The Metropolis did us greater harm by prohibiting in America the cultivation of ideas and the sentiments of tolerance than it did us by prohibiting the cultivation of the vine and the olive. If the primary cause of the progress of man is the thought of man which modifies his sentiments and forms his character, a man limits his progress in the degree to which he limits his thought. So the fundamental cause of the backwardness of Spanish America, and of Spain itself was, and is yet, the restrictions of thought by an absurd religion.

"The spirit cultivated by one idea only, like the field sown with only one seed, cannot produce more than one kind of fruit, one kind of ideas and sentiments, the same that have been sown. The Disciple of the Jesuit, with one side of his spirit filled with narrow ideas, and the other empty; with lights aglow and lights prohibited, is like a nun, the nun with a lean spirit, half in darkness and half in superstition—as Renan defines her, 'Very religious, and at the same time very little instructed, consequently very superstitious.' A mule with an unbalanced load, which leans constantly to the side of the greater weight, finally leaves the road, and strikes across the country. Thus the political or religious sectarian, unbalanced by his one-sided provision of ideas, abandoning the right road, traversing foreign territory, is comparable to intellectual mules unevenly loaded with good and bad ideas. Thus narrow and superstitious Catholicism, the open enemy of profane science, and the advocate of lay ignorance, develops a spirit incapable of self-government, because it is educated in dogmatic intolerance and spiritual slavery, which are the spiritual father and mother of this Spanish perverseness which we knew in 1810 and the Cubans knew in 1900. In the same way liberal Protestantism develops those spirits with self-rule, tolerant in action because they are educated to be tolerant in thought."[1]

*Inclusiveness of the Christian Message.*—The present world war points out the danger of the theory that we can do our religious work in certain circles and ignore the rest. As missionaries we have often felt that we had no call to relate ourselves to, or study the life and tendencies of, the intellectual classes, most of them hostile to religion and seemingly impossible of conversion.

In Latin America, missionaries and diplomats from the same countries have seldom had any close relations, and too often mutually regard one another as difficulties in the way of promoting international friendship. What is having a more vital influence in shaping character than the present economic and commercial movements? Often the very men who are planting these new commercial enterprises are the ones from whom we expect the financial support which will sustain our mission work. Yet there is too often a feeling that the two activities are entirely without relationship. We must recognize that great economic and political movements often remove difficulties and open doors that the missionary propaganda had worked in vain for many years to accomplish.

Does not God use the foreign Christian business man who raises moral ideals in business, the foreign professor who in the agricultural experiment station directs the development of a more

[1] *Adonde Vamos?* Agustín Alvarez, "La Cultura Argentina," Buenos Aires.

wholesome country life, the faithful government agent who seeks to cement more closely the ties of international brotherhood, the same as He uses the foreign missionary?

Furthermore, is there not a kinship between the Bible-reading Christian and the man who reads Victor Hugo as a spiritual exercise every night before retiring, the man who works early and late to better the schools of his community, the devout Romanist who leads in the work of an orphan asylum, and even the Socialist agitator and the university professor who bitterly attack all Christianity because they have only known the kind that is opposed to progress and freedom? Our contacts have been infinitesimally slight with such men as the Buenos Aires professor who interests himself in a Congress of Religions, or with the Director of Public Instruction in Uruguay, who in a notable book says:

"Another of the factors which in the most fundamental way can cooperate to secure to the American citizens an elevated culture as beautiful as it is sane, which would give a high and invariably moral ideal, making possible the solidarity which is pursued as a high purpose of its collective existence, is the adoption of a religious creed so pure that it can protect in its sanctuary all the most noble aspirations; so ample that in it are found all creeds; so tolerant that in it all the faithful mix their prayers—an indispensable complement of popular education, a factor of resistance and energy that will bring to a realization the elevated objects of the young countries of America.

"I know that my ideas will collide with the radicalism of some and the skepticism of others. But I understand that one of the greatest benefits of liberty of thought is to express one's ideas when he has the conviction that in them is enclosed a truth, although such truth may oppose the beliefs, the prejudices or the superstitions of others. . . . I desire to reserve for the child in the school this shield (religion). I wish to leave him this treasure of resistance which shall maintain his faith, tone up his enthusiasm, give him absolute possession of himself, assure to the future warrior the harmonious integrity of his activities which the collective life of America imperatively demands.

"Thus death will not mean the sterile and final end, but the echoes of a life consecrated to right, truth, beauty and love, forming the glorious harmonies of a psalm which even in these sad moments may be simultaneously the psalm of an intense life which beautifies the psalm of eternity." [1]

The Evangelical movement in Latin America has so far felt few of the powerful lessons which the world war is teaching the churches nearest it. But we must pray that in some way God will give them to her. The impassioned appeal of Harry Emer-

[1] *America*, pp. 120, 127, 138, Abel J. Perez, "El Siglo Ilustrado," Montevideo.

son Fosdick to North American churches is likewise applicable to them in Latin America:

"We are challenged by this war to a renovation of our popular Christianity, to a deep and unrelenting detestation of the little bigotries, the needless divisions, the petty obscurantisms that so deeply curse our churches, to a new experience and a more intelligent expression of vital fellowship with God. Unless we can answer that challenge, there is small use of our trying to answer any other.

"The saddest aspect of Christian history is the misrepresentation of Christ and the spoiling of His influence, not by irreligious men but by the official exponents of religion. The belittling of religion by its devotees is the most tragic narrative of Christendom. The unhappy story began with the Master's earthly ministry. As He emerged among a people where the minute disputes of rabbis were so large a part of piety, how great in contrast was religion as it appeared to Him! It meant to Him an inward fellowship with God so close that to tell where He left off and God began is like discerning the air's fragrance from the sunlight on a radiant day. It meant to Him a thought of God that sent Him out to the help of men with a love no sin could turn aside and no ingratitude could quench, and with a hope that shone for Him on desperate days like a beacon from below the line of the horizon, advertising from afar that the haven was at hand.

"A thoughtful Christian cannot fail to see that when our Lord comes now to us, in the crisis of this terrific war, He finds us too, with our petty emphasis on the technicalities of sectarian religion, poorly prepared to understand the spiritual greatness of His message, unready to interpret it to a world whose footsteps, lacking it, have manifestly taken hold on ruin.

"To-day the Christian begins to see how much greater a thing religion is than he used to think, how deep its fountains lie in human souls, how unescapable is the spirit's thirst, like the homing instinct of the bird, for the God from whom it comes.

"The application of this truth to the churches' missionary program is manifest. The cause of missions has too often been presented in its significance for individuals alone; it has been pictured only as the snatching of souls one by one from ruin. But this crisis in the world's life challenges us to balance our view of missions with a more social concept of their meaning. *The missionary enterprise is the Christian campaign for international good-will.*"

## THE NEXT STEP

Present world conditions have opened Latin America to the gospel as never before. To-day we have an opportunity to atone for the awful neglect of the past. A program of sacrificial service and spiritual emphasis, a well-prepared national leadership, a better coordination of the missionary agencies at home and on the field, a closer union of all evangelical forces, and a larger sympathy with national ideals of Latin Americans, are the things that my journey have indicated as necessary for taking advantage of the present unprecedented opportunity.

For bringing these things about, the Committee on Cooperation in Latin America, representing the combined council of the forces involved, bears a grave responsibility. The one practical step which would more largely contribute to the realization of every other need, would be the prompt provision of a worthy support for the union educational and literary enterprises recently begun or projected. This would require at the lowest estimate two and a half or three million dollars. This is certainly not a large amount to request, in view of past neglect, and all that to-day we are realizing is involved in making Latin America safe for democracy and for Christianity.

The only question involved is the one of Faith.

# APPENDIX I

## ITINERARY OF MR. INMAN'S TRIP

March 12, leave New York by rail for Mexico.
March 16 to 24, Northern Mexico.
March 26 to April 2, Mexico City.
April 5, leave Vera Cruz via Ward Line for Havana.
April 11, leave Havana via United Fruit Co. for Colon.
April 15 to 30, in Panama and the Canal Zone.
May 4, arrive Guayaquil.
May 9, arrive Callao.
May 10 to 24, in Lima, Mollendo, Arequipa, Cuzco.
May 25, leave Cuzco for Puno; across Titicaca.
May 26, arrive Guaqui and LaPaz.
May 31, arrive Antofagasta, Chile.
June 1 to 25, in Santiago, Valparaiso, Taltal, Concepción, Temuco.
June 26, crossing the Andes; arrive Mendoza, Argentina.
June 27 to July 30, in Argentina, visiting Mendoza, Cordova, Tucuman, Rosario, Buenos Aires, Tandil, Bahia Blanca, Santa Fé, Paraná. Also in Montevideo during this month.
July 30, leave Paraná via river steamer for Asunción.
August 2, arrive Asunción.
August 2 to 8, visiting Asunción, Encarnación and Posadas.
August 9 to 16, trip to Iguazú Falls.
August 18, leave Posadas for Southern Brazil by rail, visiting Uruguayana, Santa Maria, Porto Alegre, Sao Paulo, Campinas, Jaguary, Rio Clara, Piracicaba, Juiz de Fora, Lavras.
September 6, arrive Rio de Janeiro.
September 15, leave Rio de Janeiro via steamer for North Coast.
Sept 18 to 28, visiting Bahia and Pernambuco.
October 3 to 7, in Para, sailing for New York via Lloyd Brasiliero.
October 20, arrive New York.

# APPENDIX II

## CONSTITUTIONS OR AGREEMENTS UNDER WHICH THE REGIONAL COMMITTEES ON COOPERATION WORK

### ARGENTINA, URUGUAY AND PARAGUAY

The organization shall be called, "The Central Evangelical Board of the Rio de la Plata."

Its objects shall be:

1. To unite all the evangelical forces of the Rio de la Plata in order to secure comity and efficiency in the missionary operation of the territory involved.
2. To serve as a means of communication, (1) between the evangelical forces of the Rio de la Plata, and (2) similar groups in other regions, (3) Missionary Societies of other countries.
3. To make a scientific survey of the field and to carry out the results of the same.
4. To serve as intermediary or committee of consolidation between the various evangelical bodies when the interested parties desire its intervention.
5. To attend to any other subject which may be referred to it.

#### MEMBERS

1. The members of the Board shall be named by the different organizations on the basis of two representatives for each evangelical group or missionary society, and one representative for each national evangelical organization not included in these two groups.
2. After the definite formation of the Board, it is authorized to admit to its number the representatives of any other evangelical group which in its judgment should have participation in the Board.
3. The President, Vice-President, Secretary and Treasurer will be elected by the Board. These four, with three other persons designated by the Board, will form the Executive Committee. These will continue in their positions for one year, or until their successors are elected.
4. The Board will meet annually, or at the call of the Executive Committee.
5. The powers of the Board are advisory and consultative, not legislative nor mandatory.

### BRAZIL

1. The name of the Committee shall be, "The Brazilian Committee on Cooperation in Latin America."
2. The objects of the Committee shall be:

(a) To cooperate with both the American and European Sections of the Committee on Cooperation in Latin America in carrying into

effect the findings of the Panama Congress on Christian Work in Latin America, and whatever further plans said Sections of the Committee on Cooperation may propose for the extension and efficiency of Christian work in Brazil.

(b) To promote in every way possible cooperation in policy and practice between the Christian organizations and forces at work in the Republic; and whenever desired by them, to act as a Board of Reference and Counsel for the parties concerned.

(c) To cooperate with similar regional committees throughout Latin America in considering plans that may be proposed from time to time for the building up and extension of Christ's Kingdom in these countries.

(d) To make a constant study and survey of the needs in Brazil, and furnish to the central Committee on Cooperation results of their investigations to be communicated to the Churches and Boards concerned.

(e) To make arrangements for Christian Congresses at such times and places as may be deemed necessary and advisable.

3. The powers of the Committee shall be advisory and consultative, not legislative or mandatory.

4. The membership of the Committee shall consist of one representative from each Board of Missions, and two from each evangelical denomination recognized as being at work in Brazil by the American and European Sections of the Committee on Cooperation in Latin America.

This Committee may co-opt members to represent special phases of evangelical work not represented by the regularly constituted members; their number shall not exceed fifty per cent. of those already appointed.

5. Each denomination, Board or Committee may determine for itself the manner of choosing its representatives.

The term of appointment shall not be for a longer period than three years. All members may be eligible for reappointment.

6. The executive officers shall be a President, Vice-President, Recording Secretary, Corresponding Secretary, and Treasurer. These shall constitute an Executive Committee to call meetings of the full Committee, and attend to matters of urgency, and furnish each member beforehand an agenda of the business to be transacted at any meeting.

## CHILE

I. The name of the Committee shall be, **"The Advisory Committee on Cooperation in Chile."**

II. The objects of the Committee shall be:

(1) To help carry into effect the findings of the Panama Congress on Christian Work and of the Santiago Regional Conference.

(2) To promote cooperation in policy and activity between the Christian organizations in Chile.

(3) To act as a Board of Reference and of Arbitration when invited to act by the parties immediately concerned.

(4) To cooperate with the Committee on Cooperation in Latin America at the home base, and also to collaborate with similar Committees on Cooperation throughout Latin America.

(5) To supply information concerning Chile to any Christian organization soliciting data.

(6) To make the necessary arrangements for Christian congresses.

III. The powers of the Committee shall be advisory and consultative, not legislative or mandatory.

The Committee may offer suggestions and make recommendations to Home Boards or to the Missions on the field, directly through its executive officers, as well as through their representatives on the Committee.

The Committee may appoint sub-committees, composed not only of its own members, but also of other competent persons, for carrying out any of its objects.

IV. The membership of the Committee shall consist of:

(1) One representative of each Evangelical Christian organization operating in Chile, appointed to the Committee by the organization, for a period not exceeding three years, but eligible for re-election.

(2) Additional co-opted members, representative of important phases of the work or missionary interests not otherwise represented, and not exceeding in numbers more than fifty per cent. of the directly appointed representatives.

V. The officers of the Committee shall be a President, Vice-President, a Secretary, and a Treasurer, who shall be elected by the Committee. The Executive Committee shall be composed of the President and Secretary of the Permanent Committee, and of the Chairmen of the sub-committees.

VI. The Executive Committee shall meet once every three months.

VII. The sessions of the Committee shall be held at least once a year, and oftener, if necessary, at the call of the President.

An agenda shall be sent to the members before the meeting, containing notice of all important business to be dealt with, known to the executive officers, so as to permit members to confer with their field committees if necessary and they so desire.

VIII. Amendments to this constitution shall require for their adoption a two-thirds vote of the members present at any meeting of the Advisory Committee on Cooperation in Chile. Notice of such amendment shall be sent to each member of the Committee not less than two months preceding the meeting at which action is contemplated.

## CUBA

**Extract from the Findings of the Regional Conference in Havana.**

WHEREAS, The Congress on Christian Work in Latin America recently convened in Panama, without dissenting vote, continued the existence of the Committee on Cooperation in Latin America, enlarged its membership to include one from each body sending and maintaining workers in Latin America, adopted and already has provided an ample budget for the support of the work of the Committee for its first year, elected an executive officer to carry forward its work, and invited each country or group of countries to join in the further study of the Christian work needed to be done in Latin America by the appointment within their respective territories of advisory or consulting committees of Latin-American and foreign workers;

RESOLVED, That this Regional Conference, in Cuba convened, in connection with the Congress on Christian Work in Latin America should take action to secure for the Christian work and workers in Cuba such touch with the Committee on Cooperation as may be desired by the workers in Cuba; and,

RESOLVED, That in order to establish and maintain this voluntary and helpful relationship, it approves the organization of a Committee of Conference in Cuba, representing unofficially the Christian work and workers in Cuba, this Committee to have consultative powers only, except as any plans discussed by the Committe shall have been approved by the Mission Boards sending and maintaining workers in Cuba, and except as these Boards request the Committee of Conference in Cuba to assist them in any specific work in their behalf.

## PERU

I. The name of the Committee shall be, **"The Committee on Missionary Cooperation in Peru."**

II. The objects of the Committee shall be:

(1) To help carry into effect the findings of the Panama Congress on Christian Work, and of the Lima Regional Congress.

(2) To promote cooperation in policy and activity between the Christian organizations in the Republic.

(3) To act as a Board of Reference and Arbitration when invited so to act by the parties immediately concerned.

(4) To cooperate with the Committee on Cooperation in Latin America at the home base, and also to collaborate with the similar Committees on Cooperation throughout Latin America.

(5) To make a complete missionary survey of Peru.

(6) To supply information concerning Peru to any Christian organization soliciting data.

7. To make the necessary arrangements for Christian Congresses.

III. The powers of the Committee shall be advisory and consultative, not legislative or mandatory.

The Committee may offer suggestions and make recommendations to Home Boards directly through its executive officers, as well as through their representatives on the Committee.

The Committee may offer suggestions and make recommendations to either field or home officers of missionary organizations, in the interests of cooperation and comity, without awaiting the invitation to do so.

The Committee may appoint sub-committees, composed not only of its own members, but also of other competent persons, for carrying out any of its objects.

IV. The membership of the Committee shall consist of:

(1) One representative of each Evangelical Christian organization operating in Peru, appointed to the Committee by the organization, for a period not exceeding three years, but eligible for re-election.

(2) Additional co-opted members, representative of important phases of the work or missionary interests not otherwise represented, and not exceeding in number more than fifty per cent. of the directly appointed representatives.

V. The executive officers of the Committee shall be a President,

a Vice-President, and a Secretary-Treasurer, who shall be appointed by the Committee.

VI. Sessions of the Committee shall be held at least annually, and an agenda shall be sent to the members before the meetings, containing notice of all important business to be dealt with known to the executive officers, so as to permit members to confer with their field committees if they should so desire.

VII. Amendments to this constitution shall require a two-thirds majority vote of the members present at any meeting of the Committee on Missionary Cooperation in Peru. Notice of proposed amendments shall be sent to each member of the Committee not less than four months preceding the meeting at which action is contemplated.

## PORTO RICO

I. **Name.** The name of this organization shall be, **"The Evangelical Union of Puerto Rico."**

II. **Object.** The object of the Evangelical Union of Puerto Rico shall be to promote cooperation among the various evangelical denominations represented in Puerto Rico in every form of Christian activity, and wherever desirable and possible, to promote organic union.

III. **Membership.** The Union shall be composed of the evangelical denominations embraced in the Federation of the Evangelical Churches in Puerto Rico and such other bodies as adhere to the Scriptures as the Word of God, to the scriptural doctrine of the Trinity, manifest the spirit of Christ, and seek to apply His principles to their lives and to society, so far as these bodies may desire to enter the membership of the Union, and the Central Conference Committee, by a two-thirds vote, receives them.

IV. **Officers and Committees.** (1) The administration of the Union shall be in charge of a Central Conference Committee, representing the various denominations of the Union.

(2) The Central Conference Committee shall consist of one member for each constituent denomination and one additional member for each 700 members in full communion or major fraction thereof, who shall be appointed by their respective denominations.

(3) The Central Conference Committee shall elect the following officers: President, Vice-President, Secretary and Treasurer, who shall perform the duties corresponding to their positions, and who shall be considered the officers of the Union.

4. The Central Conference Committee shall appoint sub-committees composed in part of its members and of such other persons as the Central Conference Committee may appoint. Among these sub-committees there shall be the following: Committee on Christian Education, Committee on Christian Literature, Committee on Evangelism, and Committee on Social Reform. These committees shall present written reports annually, reviewing the work of the past year and presenting recommendations for the new year.

V. **Meetings.** The Central Conference Committee shall meet the first week of December of each year, at such time and place as it shall

determine, or on call of the Secretary on advice and consent of the President and two other members.

VI. **Dues.** The administration expenses of the Union shall be met by an annual assessment of two dollars for each unit of representation in the Central Conference Committee.

VII. This constitution may be amended at any annual meeting of the Central Conference Committee by a two-thirds vote of the constituent members.

## APPENDIX III

## MEMBERSHIP OF THE COMMITTEE ON COOPERATION IN LATIN AMERICA

Robert E. Speer, D.D., *Chairman,* Board of Foreign Missions of the Presbyterian Church in the U. S. A., 156 Fifth Avenue, New York City.

Rt. Rev. William Cabell Brown, D.D., *Vice-Chairman,* 916 Park Avenue, Richmond, Va.

Bishop Luther B. Wilson, D.D., *Vice-Chairman,* Board of Foreign Missions of the Methodist Episcopal Church, 150 Fifth Avenue, New York City.

Samuel G. Inman, *Executive Secretary,* 25 Madison Avenue, New York City.

Rev. Webster E. Browning, D.D., Ph.D., *Educational Secretary,* Calle Chaná, 2126, Montevideo, Uruguay.

Rev. G. B. Winton, D.D., *Editorial Secretary,* 2211 Highland Avenue, Nashville, Tenn.

James H. Post, *Treasurer,* 25 Madison Avenue, New York City.

E. E. Olcott, *Chairman Finance Committee,* Desbrosses Street Pier, New York City.

E. T. Colton, *Chairman Committee on Survey and Occupation,* International Committee of the Y. M. C. A., 124 East 28th Street, New York City.

Henry Churchill King, D.D., LL.D., *Chairman Committee on Education,* Oberlin College, Oberlin, Ohio.

Rev. L. C. Barnes, D.D., *Chairman Committee on Literature,* 23 East 28th Street, New York City.

S. Earl Taylor, LL.D., *Chairman Committee on Home Base,* 150 Fifth Avenue, New York City.

Marshall C. Allaben, Woman's Board of Home Missions of the Presbyterian Church in the U. S. A., 156 Fifth Avenue, New York City.

Mrs. Anna R. Atwater, Christian Woman's Board of Missions, College of Missions Building, Indianapolis, Ind.

Rev. Enoch F. Bell, American Board of Commissioners for Foreign Missions, 14 Beacon Street, Boston, Mass.

Rev. Gilbert N. Brink, D.D., American Baptist Home Mission Society, 23 East 26th Street, New York City.

Frank L. Brown, World's Sunday School Association, 216 Metropolitan Tower.

Rev. J. G. Brown, D.D., Canadian Baptist Foreign Mission Board, 223 Church Street, Toronto, Ont.

Miss Carrie J. Carnahan, Woman's Foreign Missionary Society of the Methodist Episcopal Church, Shady Avenue and Walnut Street, Pittsburgh, Pa.

Rev. S. H. Chester, D.D., Executive Committee of Foreign Mission of the Presbyterian Church in the U. S., 154 Fifth Avenue, North, Nashville, Tenn.

Rev. E. H. Rawlings, D.D., Board of Missions, Methodist Episcopal Church, South, 810 Broadway, Nashville, Tenn.

Rev. Paul de Schweinitz, D.D., Moravian Missions, 20 Church Street, Bethlehem, Pa.

Rev. Charles L. Fry, Pan-Lutheran Society for Mission Work in Latin America, 846 Drexel Building, Philadelphia, Pa.

Rev. D. D. Forsyth, D.D., Board of Home Missions and Church Extension of the M. E. Church, 1026 Arch Street, Philadelphia, Pa.

Rev. R. H. Glover, D.D., Christian and Missionary Alliance, 690 Eighth Avenue, New York City.

Rev. William I. Haven, D.D., American Bible Society, Bible House, New York City.

Miss Mabel Head, Woman's Missionary Council, M. E. Church, South, 810 Broadway, Nashville, Tenn.

Miss Margaret E. Hodge, 319 South 41st Street, Philadelphia, Pa.

Rev. S. S. Hough, D.D., Foreign Missionary Society United Brethren in Christ, 404 Otterbein Press Building, Dayton, Ohio.

Mrs. William F. McDowell, 1936 Sheridan Road, Evanston, Ill.

Rev. A. McLean, LL.D., Foreign Christian Missionary Society, 222 West Fourth Street, Cincinnati, Ohio.

Rev. M. T. Morrill, D.D., Board of Foreign Missions of the Christian Church, C. P. A. Building, Dayton, Ohio.

John R. Mott, LL.D., 124 East 28th Street, New York City.

John R. Pepper, 86 Madison Avenue, Memphis, Tenn.

Rev. T. B. Ray, D.D., Foreign Mission Board of the Southern Baptist Convention, 1103 Main Street, Richmond, Va.

*Rev. C. J. Ryder, D.D., American Missionary Association, 287 Fourth Avenue, New York City.

Rev. Frank K. Sanders, D.D., Ph.D., 25 Madison Avenue, New York City.

Rev. George Smith, Evangelical Union of South America, 135 Isabella Street, Toronto, Ont.

Miss Clarissa H. Spencer, National Board, Y. W. C. A., 600 Lexington Avenue, New York City.

Elder W. A. Spicer, Seventh-Day Adventists, Tokoma Park, Washington, D. C.

Rev. Charles E. Tebbetts, American Friends' Board of Foreign Missions, Second National Bank Building, Richmond, Ind.

Rev. Charles L. Thompson, D.D., Board of Home Missions of the Presbyterian Church in the U. S. A., 156 Fifth Avenue, New York City.

Rev. James I. Vance, D.D., Fifth Avenue and Church Street, Nashville, Tenn.

Mrs. Katherine S. Westfall, Woman's American Baptist Home Mission Society, 2969 Vernon Avenue, Chicago, Ill.

Rev. L. B. Wolf, D.D., General Synod Evangelical Lutheran Church, 21 West Saratoga Street, Baltimore, Md.

Mrs. May L. Woodruff, Woman's Home Mission Society of the Methodist Episcopal Church, Allendale, N. J.

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*Deceased.

# APPENDIX IV

## OFFICERS AND CHAIRMEN OF SUB-COMMITTEES OF THE REGIONAL COMMITTEES

### Argentina and Uruguay

Chairman, Rev. Charles W. Drees, Calle Junin 976, Buenos Aires.
Vice-Chairman, J. Monteith Drysdale, Paseo Colon 161, Buenos Aires.
Secretary, B. A. Shuman, Paseo Colon 161, Buenos Aires.
Treasurer, Dr. Robert Nyo, Paseo Colon 161, Buenos Aires.

### Bolivia

President, Rev. J. E. Washburn, Cochabamba.
Secretary, Rev. A. Haddow, Casilla 402, LaPaz.

### Brazil

President, Dr. H. C. Tucker, Caixa 454, Rio de Janeiro.
Vice-President, Rev. John G. Meem, Caixa 763, Rio de Janeiro.
Corresponding Secretary and Treasurer, Rev. J. W. Shepard, Caixa 828, Rio de Janeiro.
Recording Secetary, Rev. F. de Souza, Rua Andrade Neves 103, Nictheroy, E. do Rio de Janeiro.
Education, Dr. W. A. Waddell, Mackenzie College, São Paulo.
Literature, Erasmo Braga, Caixa, 133, Campinas.

### Chile

Chairman, Rev. Ezra Bauman, Casilla 795, Concepción.
Vice-Chairman, Rev. J. H. McLean, Apartado 77-D, Santiago.
Secretary, A. E. Turner, Casilla 88, Valparaiso.
Treasurer, Col. W. T. Bonnett, Santiago.
Survey and Occupation, A. R. Stark, Casilla 568, Valparaiso.
Education, Rev. W. A. Shelly, Casilla 67, Santiago.
Literature, Rev. C. S. Braden, Casilla 67, Santiago.
Message and Method, Rev. C. M. Spining, Casilla 309, Valparaiso.
Aborigines, Rev. Percy E. Class, Casilla 400, Temuco.
Church in the Field, Rev. J. H. McIean, Apartado 77-D, Santiago.

### Colombia

President, Rev. Walter S. Lee, Barranquilla.
Secretary, Rev. Thos. H. Candor, Apartado 100, Barranquilla.

### Cuba

President, Rt. Rev. H. R. Hulse, 15th and 8th Sts., Havana.
Vice-President, Rev. A. B. Howell, Cristo, Oriente.
Executive Secretary, Sylvester Jones, Egido 12, Havana.
Treasurer, T. H. Harris, 106 O'Reilley St., Havana.
Survey and Occupation, Rev. A. B. Howell, Cristo, Oriente.

Literature, Dr. J. Orts-Gonzalez, Sagua la Grande.
Education, Robert Routledge, Egido 12, Havana.
Evangelism, Rev. W. L. Burner, Apartado 105, Matanzas.
Social Work, Rev. H. G. Smith, Sancta Spiritu.

### Mexico

President, Dr. John Howland, Apartado 117 Bis, Mexico City.
Secretary, Rev. J. N. Pascoe, 4a de Balderas 47, Mexico City.
Literature and Publication, Rev. V. D. Baez, Instituto Metodista, Queretaro.
Education, Rev. R. A. Brown, Coyoacan, D. F.
Evangelism, Rev. L. Garza Mora, Laurens Institute, Monterey.
Social Service, Rev. Epigmenio Velasco, Gante 5, Mexico City.

### Peru

President, Rev. John Ritchie, Apartado 1277, Lima.
Secretary, Rev. Hays P. Archerd, Apartado 408, Lima.

### Panama

Chairman, Rev. W. H. Evers, Box 156, Ancon, Canal Zone.
Secretary, Rev. S. H. Loveridge, Culebra, Canal Zone.
Survey and Occupation, Rev. Sidney S. Conger, Box 291, Balboa, C. Z.
Education, Rev. F. T. Parker, Box 262, Cristobal, Canal Zone.
Literature, Rev. Chas. W. Ports, Box 108, Ancon, Canal Zone.
Evangelism, Rev. James Hayter, American Bible Society, Cristobal, C. Z.

### Porto Rico

President, Rev. C. S. Detweiler, Box 57, Santurce.
Secretary, Rev. Philo W. Drury, Apartado 423, Ponce.

## APPENDIX V

## PARTIAL LIST OF EVANGELICAL PAPERS IN LATIN AMERICA

### Argentina

El Estandarte Evangelico. (16-page weekly.)
Editor, Dr. Chas. W. Drees, Calle Junin 976, Buenos Aires.
El Cruzado. (8-page bi-monthly.)
Editor, Salvation Army, Victoria 452, Buenos Aires.
El Testigo. (24-page monthly.)
Editor, H. Strachan, Mision Evangelica, Tandil, F. C. S.
El Expositor. (16-page monthly.)
Editor, Rev. S. M. Sowell (Bapt.), Calle Est. Unidos 3928, Buenos Aires.
El Sendero del Creyente. (20-page monthly.)
Editor, Mr. French (Brethren), Salta 2343, Rosario.
El Mensejero. (8-page monthly.)
Editor, H. L. Turner (Chr. Alliance), Mision Evangelica, Azul, F. C. S.
La Senda Antigua. (8-page monthly.)
Editor, C. H. Miller, Saladillo, F. C. S.
La Reforma.
Editor, Rev. W. C. Morris, Palermo, Buenos Aires.

### Brazil

El Puritano.
Redactor, Rev. Alvaro Reis, Rua Silva Jardim 23, Rio de Janeiro.
O Estandarte.
Redactor, E. Carlos Pereira (Ind. Presb.), Caixa 300, Sao Paulo.
O Jornal Bautista.
Redactor, Rev. S. L. Ginsburg, Caixa 352, Rio de Janeiro.
O Testemunho.
Administrador, J. W. Clay, Juiz de Fora, Minas.
Norte Evangelico. (4-page weekly.)
Director, W. M. Thompson, Garanhuns, Pernambuco.
Revista das Missões Nacionales.
Redactor, André Jensen, Rua Barata Ribeiro 295, Rio de Janeiro.

### Chile

El Heraldo Cristiano.
Editor, Rev. J. H. McLean, Casilla 2037, Santiago.

### Colombia

El Evangelista Cristiano.
Administrador, A. M. Allan, Bogotá.

### Cuba

El Bautista.
Director, J. V. Cova, Zulueta 36½, Havana.
El Evangelista Cubano.
Director, S. A. Neblett, Matanzas.

### Mexico

El Abogado Cristiano.
Administrador, R. A. Carhart, Apartado 115 Bis, Mexico City.
El Faro.
Administrador, Carlos Petran, Apartado 305, Mexico City.

### Peru

El Cristiano.
Editor, Juan Ritchie, Apartado 1277, Lima.

### Porto Rico

Puerto Rico Evangelico.
Administrador, P. W. Drury, Ponce.

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